FABULÆ ÆSOPI

Selectæ;

OR

Select FABLES of ÆSOP;

WITH AN

ENGLISH TRANSLATION,

MORE LITERAL THAN ANY YET EXTANT,

DESIGNED FOR THE READIER INSTRUCTION OF BEGINNERS IN THE LATIN TONGUE.

BY H. CLARKE,

TEACHER OF THE LATIN LANGUAGE.

First Exeter Edition,

Printed from the London Tenth Edition, Corrected.

NEW-HAMPSHIRE,

PRINTED BY H. RANLET, EXETER, FOR THOMAS AND ANDREWS, E. LARKIN AND J. WEST, BOSTON.

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BRITISH MUSEUM

PREFACE.

WHOEVER hath duly conſidered the great Difficulty there is in our firſt encountering with the idioms of the *Latin* Tongue, the Variety of *Engliſh* Words, which will ſometimes anſwer to one *Latin* one, with the many Miſtakes which Boys muſt naturally be liable to, who cannot immediately form any tolerable Judgment of the Thing which They are engaged in; muſt ſurely, in ſome Meaſure, be brought to acknowledge, that the having Things explained and cleared up to their Underſtandings, as they go along, is the beſt and only Means of making Them eager and deſirous to learn.—— And here, perhaps, It may be ſomewhat of a real Help to throw the Language into a yet more eaſy Light, and to deſcend a little lower, than Others have hitherto ſubmitted themſelves to. For I will not refuſe to own, that I am apprehenſive, the Fear of too great a Boldneſs in the Tranſlation hath deterred even Thoſe, who have carried this Affair farther than was at firſt imagined It could ever have gone, from rendering it ſo plain, that Children might ſtill the more readily come into the Knowledge of the Conſtruction, and form a better and quicker Idea of the different Parts of Speech.

Things relating to Inſtruction cannot well be made too eaſy, but to write in the Terms of a Pedant, or in ſuch a Lowneſs, or Poverty of Expreſſion, as dwindleth almoſt into Nonſenſe, is a Hardſhip too great to be ſubmitted to by any Man of Spirit. But alas! Freedom of Stile is one Thing, and literal Tranſlation another; and the beſt Way to commence an Acquaintance with any Language, is firſt to read a great deal of a verbal Tranſlation. When ſingle Words have been apprehended rightly, a Number of them may be readily put together, the remembering that ſuch a Word is *Latin* for ſuch a Thing

a Thing affording Learners the greateſt Pleaſure and Incitement toward the making a Progreſs more conſiderable; whereas, by attempting the Conſtruction of Phraſes too ſoon, they become loſt, and bewildered in a Maze.

It hath been thought proper therefore to make the *Engliſh* Words here to anſwer to the *Latin*, as Gramattically as poſſible; and, where more expreſſive Ones might often have been made Uſe of, Thoſe, which are moſt uſually met with, have been judged the moſt convenient; the varying the Phraſe too much at firſt tending rather to confound, than graft any Thing in the Memory.

* A new Edition of *Æſop*, with the *Latin* and *Engliſh* each in their diſtinct Columns, had been long ago wiſhed for; but, as Mr. Locke had before ſuffered an Interlineary Verſion of it to be printed with his Name in the Title Page, it is highly probable, Nobody would venture to undertake ſuch a Thing; although You are told in the *Preface*, that the Deſign was to help Thoſe, who had not the Opportunity or Leiſure to learn the *Latin Language* by *Grammar*; which, conſequently, did not lead Him to have the *Engliſh* made with the greateſt Grammatical Strictneſs to the *Latin*, and left Room for ſomething to be attempted, which might be afforded at an eaſier Rate, and what might better anſwer the Purpoſes of a Common School-Book.

Upon the whole, You have here a Collection of the greateſt Part of the *Fables* done in an eaſier Manner, than any yet extant; and the farther You enter into the Book, You will find ſuch little Liberties taken in the *Expreſſion*, as may naturally ſuit with *tender Capacities*, while the Judgment ripens by Degrees.

Beſides, the Advantage of the *Roman* and *Italick Characters* being alternately uſed for the better Inſtruction of *Young Beginners*, This *Tranſlation* is contrived to anſwer *Line* for *Line* throughout; and Care hath been generally taken to avoid the *Breaks* of *Words* ſo frequent in Things of this Nature, that It is next to an Impoſſibility now to miſtake.

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* *Vide* Preface *to* Clarke's Cordery.

SELECTÆ

FABULÆ ÆSOPI.

SELECT

FABLES OF ÆSOP.

FABLE I.

De GALLO.

GAllus, *dum* vertit *Stercorarium*, offendit *Gemmam*, inquiens, *Quid* reperio *Rem* tam *nitidam?* Si *Gemmarius* reperiſſet *Te*, Nihil *eſſet* lætius *Eo*, ut *Qui* ſciret *Pretium:* Quidem *eſt* nulli *Uſui* Mihi, *nec* æſtimo *Magni;* imo *equidem* mallem *Granum* Hordei *omnibus* Gemmis.

MORALE.

Intellige *per* Gemmam *Artem* & *Sapientiam;* per *Gallum*, Hominem *ſtolidum* & *voluptarium;* nec *Stulti* amant *liberales* Artes, *cum* neſciant *Uſum* earum; *nec* Voluptarius, *quippe* Voluptas *ſola* placeat *Ei.*

Of the COCK.

A Cock, *while* he turns up *a Dunghill*, finds *a Jewel*, ſaying, *Why* do I find *a Thing* ſo *bright?* If *a Jeweller* had found *Thee*, Nothing *would be* more joyful *than He*, as *Who* would know *the Price:* Indeed *it is* of no *Uſe* to Me, *nor* do I eſteem it *at a great Rate;* nay *indeed* I had rather have *a Grain* of Barley *than all* Jewels.

The MORAL.

Underſtand *by* the Jewel *Art* and *Wiſdom;* by *the Cock*, a Man *fooliſh* and *voluptuous;* neither *Fools* love *liberal* Arts, *when* they know not *the Uſe* of them; *nor* a voluptuous Man, *becauſe* Pleaſure *alone* pleaſes him.

FABLE II.

De CANE & UMBRA.

CAnis *tranans* fluvium, *vehebat* Carnem *Rictu*; Sole *ſplendente*, Umbra *Carnis* lucebat *in* Aquis: *Quam* Ille *videns*, & *avidè* captans, *perdidit* Quod *erat* in *Faucibus*: Itaq; *perculſus* Jacturâ & Rei & Spei, *primum* ſtupuit; *deinde* recipiens *Animum* ſic *elatravit*: Miſer! *Modus* deerat *tuæ* Cupiditati: *Erat* ſatis *ſuperque*, ni *deſipuiſſes*. Jam, *per* tuam *Stultitiam*, eſt *minus* Nihilo Tibi.

MOR.

Sit *Modus* tuæ *Cupiditati*, nè *amittas* certa *pro* incertis.

Of the DOG *and* the SHADOW.

A Dog *ſwimming over* a River, *carried* Fleſh *in his Chops*; the Sun *ſhining*, the Shadow *of the Fleſh* ſhone *in* the Waters; *which* He *ſeeing*, and *greedily* catching at, *loſt* what *was* in *his Jaws*: Therefore *ſtruck* with the Loſs *both* of the Thing *and* his Hope, *at firſt* He was amazed; *afterwards* taking *Courage* thus *he barked out*: Wretch! *Moderation* was wanting *to thy* Deſire: *There was* enough, *and too much*, unleſs *thou hadſt been mad*. Now, *thro'* thy *Folly*, there is *leſs* than Nothing *for Thee*.

MOR.

Let there be *Moderation* to thy *Deſire*, leſt *thou loſe* certain things *for* uncertain.

FABLE III.

De LUPO & GRUE.

DUM *Lupus* vorat *Ovem*, forte *Oſſa* hæſêre *in* Gulâ, *ambit*, orat *Opem*, Nemo *opitulatur*; Omnes *dictitant*, eum *tuliſſe* Præmium *ſuæ* Voracitatis: *Tandem* multis *Blanditiis* pluribuſq; *Promiſſis*, inducit *Gruem*, ut, *longiſſimo* Collo *inſerto* in *Gulam*, eximeret *Os* infixum. *Verum* illuſit *Ei* petenti *Præmium*, inquiens, *Inepta*, abi, *non habes* ſat, *quòd* vivis? *Debes* tuam *Vitam* Mihi; *ſi* vellem, *poteram* præmordere *tuum* Collum.

MOR.

Quod *facis* ingrato, *perit*.

Of the WOLF *and* the CRANE.

WHile *a Wolf* devoureth *a Sheep*, by chance *the Bones* ſtuck *in* his Throat; *He goes about*, aſks *Help*, Nobody *aſſiſts*; All *ſay*, that he *had got* the Reward *of his* Greedineſs; *At length*, with many *Flatteries* and more *Promiſes*, He draws in *the Crane*, that *her very long* Neck *being thruſt* into *his Throat*, She would pull out *the Bone* fixed in. *But* He played upon *Her* aſking *a Reward*, ſaying, *Fool*, go away, *haſt thou not* enough, *that* thou liveſt? *Thou oweſt* thy *Life* to Me; *if* I would, *I was able* to bite off *thy* Neck.

MOR.

What *thou doeſt* for the ungrateful, *periſheth*.

FABLE

FABLE IV.

De RUSTICO & COLUBRO.

RUsticus *tulit* Domum *Colubrum* repertum *in* Nive, *prope* enectum *Frigore*; adjicit *ad* Focum: *Coluber* recipiens *Vim*, Viruſque, *deinde* non *ferens* Flammam, *infecit* omne *Tugurium* Sibilando. *Ruſticus* corripiens *Sudem* accurrit, & expoſtulat *Injuriam* cum *Eo* Verbis *Verberibuſq;* Num *referret* has *Gratias?* Num *eriperet* Vitam *Illi*, Qui *dederat* Vitam *Illi?*

MOR.

Interdum *fit*, ut *obſint* Tibi, *Quibus* Tu *profueris*; & *Ii* mereantur *malè* de *Te*, de *Quibus* Tu *meritus ſis* benè.

Of the COUNTRYMAN *and* [illegible]

A Countryman *brought* [illegible] *a Snake* found the Snow, *almoſt* dead *with* [illegible] He lays him *to* the Fire; *The Snake* recovering *Strength*, and Poiſon, *then* not *bearing* the Flame, *filled* all the *Cottage* with Hiſſing. *The Countryman* ſnatching *a Stake* runs up, *and* expoſtulates *the Injury* with *Him* in Words *and Blows*, Whether *he would return* theſe *Thanks?* Whether *He would take* Life *from Him*, Who *had given* Life *to Him?*

MOR.

Sometimes *it happens*, that *they are hurtful* to Thee, *whom* Thou *haſt profited*; and *They* deſerve *ill* of *Thee*, of *Whom*, Thou *haſt deſerved* well.

FABLE V.

De APRO & ASINO.

DUM *iners* Aſinus *irridebat* Aprum, *Ille* indignans *frendebat*. Ignaviſſime, *fueras* quidem *meritus* Malum; *ſed* etiamſi *fueris* dignus *Pœnâ*, tamen *Ego* ſum *indignus*, qui *puniam* Te. *Ride* tutus; *nam* es tutus ob *Inertiam*.

MOR.

Demus *Operam*, ut *cum* audiamus, *aut* patiamur *indigna* Nobis, *nè dicamus*, aut *faciamus* indigna *Nobis*. Nam *mali* & *perditi* plerumq; *gaudent*, ſi *Quiſpiam* bonorum *reſiſtat* iis;

Of the BOAR *and* the ASS.

WHile *the ſluggiſh* Aſs *laughed at* the Boar, *He* fretting *gnaſhed his Teeth*. Moſt ſlothful Wretch, *thou haſt* indeed *deſerved* Evil; but although *thou haſt been* worthy *of Puniſhment*, yet *I* am *unfit*, who *may puniſh* Thee. *Laugh* ſecure, *for* thou art *ſafe* for *thy Sluggiſhneſs*.

MOR.

Let us give an *Endeavour*, that *when* we hear, *or* endure *Things unworthy* of us, *We do not ſay*, or *do* Things unworthy *of Us*. For *bad* and *loſt Men* generally *rejoice*, if *Any one* of the good *reſiſt* them;

in[illegible] Magni, [illegible]haberi *dignos* [illegible]e. *Imatemur* Equos, magnas *Beſtias*, Qui *præterierunt* oblatrantes *Canículos* cum *Contemptu*.

them; *they value it* at a great Rate, *that they* are accounted *worthy* of Revenge. *Let us imitate* Horſes, *and* great *Beaſts*, who *paſs by* barking *Curs* with *Contempt*.

FABLE VI.

De AQUILA & CORNICULA.

AQuila *nacta* Cochleam, *non quivit* eruere *Piſcem*, Vi, *aut* Arte. *Cornicula* accedens *dat* Conſilium, *ſuadet* ſubvolare, & è *ſublimi* præcipitare *Cochleam* in *Saxa*; nam *ſic* fore, *ut* Cornicula *frangatur*. Cochlea *manet* Humi, *ut* præſtoletur *Caſum*: Aquila *præcipitat*; Teſta *frangitur*; Piſcis *ſubripitur* a *Cornicula*; eluſa *Aquila* dolet.

Of the EAGLE *and* the JACKDAW.

AN Eagle *having got* a Cockle, *was not able* to get out *the Fiſh* by Force, *or* Art. *The Jackdaw* coming up *gives* Counſel, *perſuades her* to fly up, *and* from *on high* to throw down *the Cockle* upon *the Stones*; for that *ſo* it would be, *that* the Cockle *would be broken*. The Jackdaw *ſtays* on the Ground, *that* ſhe may watch *the Fall*: The Eagle *throws it down*; The Shell *is broken*; The Fiſh *is ſnatched away* by *the Jackdaw*; the deluded *Eagle* grieves.

MOR.

Noli *habere* Fidem *Omnibus* & *fac* inſpicias *Conſilium*, quod *acceperis* ab *Aliis*; nam *Multi* conſulti *non* conſulunt *ſuis* Conſultoribus, *ſed* Sibi.

MOR.

Be not willing *to have* Faith *in all Men*, and *do* you look into *the Counſel*, which *you have received* from *others*; for *Many* being conſulted *do not* counſel *for their* Conſultors, *but* for Themſelves.

FABLE VII

De CORVO & VULPECULA.

COrvus *nactus* Prædam, *ſtrepitat* in *Ramis*: Vulpecula *videt* Eum *geſtientem*, accurrit: *Vulpes*, inquit, *impertit* Corvum *plurima* Salute. *Sæpenumero* audiveram,

Of the CROW *and* the Fox,

A Crow *having got* a Prey, *makes a Noiſe* in the *Branches*: the Fox *ſees* Him *rejoicing*, runs up: *The Fox*, ſays he, *compliments* the Crow *with very much* Health. *Very often* had

audiveram, *Famam* eſſe *Mendacem*, jam *experior* Re *ipſa*: Nam, *ut* fortè *prætereo* hac, *ſuſpiciens* Te *in* Arbore, *advolo*, culpans *Famam*: Nam *Fama* eſt, *Te* eſſe *nigriorem* Pice, & video *te* candidiorem *Nive*. Sanè *in* meo *Judicio* vincis *Cygnos*, & *es* formoſior *albâ* Hederâ. *Quòd* ſi, *ut* excellas *in* Plumis, *ita* & *Voce*, equidem *dicerem* te *Reginam* omnium *Avium*. Corvus *illectus* hac *Aſſentiunculâ*, apparat *ad* canendum. *Verò* Caſeus *excidit* è *Roſtro*; Quo *correpto* Vulpeculâ, *tollit* Cachinnum: *Tum* demum *Corvus*, Pudore *juncto* Jacturæ *Rei*, dolet.

had I heard, *that Fame* was *a Liar*, now *I find it* in the Fact *itſelf*: For, *as* by Chance *I paſs by* this way, *ſeeing* You *in* the Tree, *I fly to you*, blaming *Fame*: For *the Report* is, *that you* are *blacker* than Pitch, *and* I ſee *you* whiter *than Snow*. Truly *in* my *Judgment* you ſurpaſs *the Swans*, and *are* fairer *than the white* Ivy. *But* if, *as* you excel *in* Feathers, *you do ſo* alſo *in Voice*, truly *I ſhould call* you *the Queen* of all *Birds*. The Crow *allured* by this *Flattery*, prepares *to* ſing. *But* the Cheeſe *fell* from *his Beak*; Which *being ſnatched* by the Fox, *he ſets up* a Laughter: *Then* at laſt *the Crow*, Shame *being joined* to the Loſs *of the Thing*, grieveth.

Mor.

Nonulli *ſunt* tàm *avidi* Laudis, *ut* ament *Aſſentatorem* cum *ſuo* Probro & Damno. *Homunciones* hujus *Modi* ſunt *Prædæ* Paraſito. *Quòd* ſi *vitâſſes* Jactantiam, *facile* vitaveris *peſtiferum* Genus *Aſſentatorum*. Si *Tu* velis *eſſe* Thraſo, *Gnatho* nuſquam *deerit* Tibi.

Mor.

Some *are* ſo *greedy* of Praiſe, *that* they love *a Flatterer* with *their own* Diſgrace *and* Damage. *Men* of this *Kind* are *a Prey* to the Paraſite. *But* if *you had avoided* Boaſting, *eaſily* would you have avoided *the peſtilent* Race *of Flatterers*. If *Thou* art willing *to be* a Thraſo, *a Gnatho*, never *will be wanting* to Thee.

FABLE VIII.

De Cane & Asino.

DUM *Canis* blandiretur *Herò* & *Familiæ*, Herus & Familia *demulcent* Canem. *Aſellus*, videns *id*, gemit *altiſſimè*; Nam *cæpit* pigere *Sortis*:

Of the Dog *and* the Ass.

WHile *the Dog* fawned on *his Maſter* and *the Family*, the Maſter *and* the Family *ſtroke* the Dog. *The Aſs*, ſeeing *that*, groans *moſt deeply*; for *he began* to be weary *of his Condition*:

tis: Putat *iniquè* comparatum, *Canem* eſſe *gratum* cunctis, *paſcique* herili *Menſâ*, & *conſequi* Hoc *Otio* Ludoque: *Seſe* contrà *portare* Clitellas, *cædi* Flagello, *eſſe* nunquam *otioſum*, & *tamen* odioſum *cunctis*. Si *hæc* fiant *Blanditiis*, ſtatuit *ſectari* eam *Artem*, quæ *ſit* tam *utilis*. Igitur *quodam* Tempore *tentaturus* Rem, *procurrit* obviam *Hero* redeunti *Domum*, ſubſilit, *pulſat* Ungulis. *Hero* exclamante, *Servi* accurrêre & ineptus *Aſellus*, qui *credidit* Se *urbanum*, vapulat.

MOR.

Omnes *non poſſumus* omnia; *nec* omnia *decent* omnes. *Quiſque* faciat, *quiſque* tentet *id*, quod *poteſt*.

dition: He thinks it *unjuſtly* ordered, *that the Dog* ſhould be *acceptable* to all, *and be fed* from his Maſter's *Table*, and *that he ſhould get* This *by Idleneſs* and Play: *that Himſelf* on the contrary *carried* the Dorſers, *was beaten* with the Whip, *was* never *idle*, and *yet* odious *to all*. If *theſe things* are done *by Fawnings*, he reſolves *to follow* that *Art*, which *is* ſo *profitable*. Therefore *on a certain* Time *about to try* the Thing, *He runs* in the Way *to his Maſter* returning *Home*, leaps on Him, *ſtrikes him* with his Hoofs. *The Maſter* crying out, *the Servants* ran to him, *and* the Silly *Aſs*, who *thought* Himſelf *courtly*, is beaten.

MOR.

We all *cannot do* all things; *nor* do all things *become* all Men. *Let every one* do, *let every one* try *that*, which *he is able*.

FABLE IX.

De LEONE & quibuſdam *aliis.*

LEO *pepigerat* cum *Ove* quibuſdamque *aliis*, Venationem *fore* communem. *Venantur*, Cervus *capitur:* ſingulis *incipientibus* tollere *ſingulas* Partes, *ut* convenerat, *Leo* irrugiit, *inquiens*, una *Pars* eſt *mea*, quia *ſum* digniſſimus; *altera* item *eſt* mea, *quia* præſtantiſſimus *Viribus*; porrò *vendico* tertiam, *quia* ſudaverim *plus* in *capiendo* Cervo;

Of the LION *and* ſome *other Beaſts.*

THE Lion *had agreed* with *the Sheep* and ſome *others*, that the Hunting *ſhould be* common. *They hunt*, a Stag *is taken: all beginning* to take *their ſingle* Parts, *as* had been agreed, *the Lion* roared, *ſaying*, one *Part* is *mine*, becauſe *I am* the moſt worthy; *another* alſo *is* mine, *becauſe* I am moſt excellent *in Strength*; moreover *I claim* a third, *becauſe* I have ſweated *more* in *taking* the

Cervo; *denique*, niſi *conceſſeritis* quartam, *eſt* actum *de* Amicitiâ. Socii *audientes* hoc, *diſcedunt* vacui & taciti, *non* auſi *mutire* contra *Leonem*.

Mor.

Fides *ſemper* fuit *rara*: apud *hoc* Seculum *eſt* rarior; *apud* potentes *eſt*, & *ſemper* fuit, *rariſſima*. Quocirca *eſt* ſatius *vivere* cum *Pari*. Nam, *Qui* vivit *cum* potentiore, *ſæpe* habet *neceſſe* concedere *de* ſuo *Jure*.

the Stag; *laſtly*, unleſs *you will grant* the fourth, *there is* an end *of* Friendſhip. His Companions *hearing* this, *depart* empty *and* ſilent, *not* having dared *to mutter* againſt *the Lion*.

Mor.

Faith *always* has been *rare*; in *this* Age *it is* rarer; *among* the Powerful *it is*, and *always* has been, *moſt rare*. Wherefore *it is* better *to live* with *an Equal*. For, *He who* liveth *with* one more powerful, *often* hath *a Neceſſity* to depart *from* his *Right*.

FABLE X.

De Leone & Mure.

LEO *deſeſſus* Æſtu *Curſuque* quieſcebat *ſub* Umbrâ, *ſuper* viridi *Gramine*; Grege *Murium* percurrente *ejus* Tergum, *experrectus*, comprehendit *Unum* ex *illis*. Captivus *ſupplicat*, clamitat, *Se* eſſe *indignum*, cui *Leo* iraſcatur. *Ille*, reputans *fore* Nihil *Laudis* in *Nece* tantillæ *Beſtiæ*, dimittit *Captivum*. Non *diu* poſtea, *Leo*, dum *currit* per *Saltum*, incidit *in* Plagas: *Rugit*, ſed *non poteſt* exire. *Mus* audit *Leonem* miſerabiliter *rugientem*, agnoſcit *Vocem*, repit *in* Cuniculos, *quærit* Nodos, *quos* invenit, *corrodítque*; Leo *evadit* e *Plagis*.

Of the Lion *and* the Mouse.

THE Lion *tired* with Heat *and running* reſted *under* the Shade, *upon* the green *Graſs*; a Company *of Mice* running over *his* Back, *having aroſe*, He takes *One* of *them*. The Captive *begs*, cries, *that He* was *unworthy*, whom *the Lion* ſhould be angry with. *He*, thinking *there would be* Nothing *of Praiſe* in *the Death* of ſo little *a Beaſt*, diſmiſſes *the Captive*. Not *long* after, *the Lion*, whilſt *He runs* thro' *the Foreſt*, falls *into* the Toils: *He roars*, but *cannot* get out. *The Mouſe* hears *the Lion* miſerably *roaring*, knows *the Voice*, creeps *into the* Holes, *ſeeks* the Knots, *which* He finds, *and gnaws*; the Lion *eſcapes* out of *the Toils*.

Mor.

Mor.

Hæc *Fabula* ſuadet *Clementiam* potentibus; *Etenim* ut *humanæ* Res *ſunt* inſtabiles, *Potentes* ipſi *interdum* egent *Ope* humillimorum; *quare* prudens *Vir*, etſi *poteſt*, timet *nocere* vel *vili* Homini; *ſed* Qui *non timet* nocere *alteri*, deſipit *valdè*. Quid *ita?* Quia, *etſi* jam *fretus* Potentiâ, *metuit* Neminem, *forſan*, poſthac *erit*, ut *indiguerit* vel *Gratiâ* vilium *Homuncionum*, vel *metuerit* Iram.

Mor.

This *Fable* recommends *Clemency* to the powerful; *For* as *human* Things *are* unſtable, *the Powerful* themſelves *ſometimes* want *the Help* of the loweſt; *wherefore* a prudent *Man*, altho' *he is able*, feareth *to hurt* even *a mean* Man: *but* He that *does not fear* to hurt *another*, plays the Fool *very much*. Why *ſo?* Becauſe, *altho'* now *having relied* on his Power, *he feareth* Nobody, *perhaps*, hereafter *it will be*, that *he may have wanted* either *the Favour* of mean *Men*, or *have feared* their Anger.

FABLE XI.

De *ægroto* Milvo.

Milvus *decumbebat* Lecto *jam* fermè *moriens*, orat *Matrem* iré *precatum* Deos. *Mater* reſpondet, *Nihil* Opis *ſperandum* Illi *à* Diis, *quorum* ſacra *toties* violaviſſet *ſuis* Rapinis.

Mor.

Decet *nos* venerari *Deos*; nam *illi* juvant *pios*, & *adverſantur* impios. *Neglecti* in *Felicitate*, non exaudiunt *Miſeriâ*. Quare *ſis* memor *eorum* in *ſecundis* rebus, *ut* vocati *ſint* præſentes *in* adverſis *rebus*.

Of *the ſick* Kite.

THE Kite *lay* in Bed *now* almoſt *dying*, begs *his Mother* to go *to pray to* the Gods. *The Mother* anſwers, *No* Help *was to be hoped* by him *from* the Gods, *whoſe* facred Things *ſo often* he had violated *by his* Rapines.

Mor.

It becometh *us* to worſhip *the Gods*; for *they* help *the pious*, and *withſtand* the impious. *Neglected* in *Felicity*, they do not hear *in Miſery*. Wherefore *be* mindful *of them* in *proſperous* things, *that* being called *they may be* preſent *in* adverſe *things*.

FABLE XII.

De Ranis & earum *Rege*.

GENS *Ranarum*, cum *eſſet* libera, *ſupplicabat* Jovem, *Regem* dari *ſibi*. Jupiter *ridebat* Vota

Of the Frogs *and* their *King*.

THE Nation *of Frogs*, when *it was* free, *beſought* Jupiter, *for a King* to be given *to them*. Jupiter *laughed at* the

Vota *Ranarum*. Illæ *tamen* inſtabant *iterum*, atque *iterum*, donec *perpellerent* ipſum. *Ille* dejecit *Trabem*; ea *Moles* quaſſat *Fluvium* ingenti *Fragore*. Ranæ *territæ* ſilent; *venerantur* Regem; *accedunt* propiùs *pedetentim*; tandem, *Motu* abjecto, *inſultant*, & *deſultant*; iners *Rex* eſt *Luſui* & *Contemptui*. Rurſum *laceſſunt* Jovem; *orant* Regem *dari* ſibi, *qui* ſit *ſtrenuus*; quibus *Jupiter* dat *Ciconiam*. Is *perſtrenuè* perambulans *Paludem*, vorat *quicquid* Ranatum *ſit* obviam. *Igitur* Ranæ *fruſtrà* queſtæ ſuerunt *de* Sævitia *hujus*. Jupiter *non audit*, nam *queruntur* & *hodie*: Etenim *Veſperi* Ciconiâ *eunte* Cubitum, *egreſſæ* ex *Antris* murmurant *rauco* Ululatu; *ſed* canunt *ſurdo*. Nam *Jupiter* vult, *ut* quæ *deprecatæ ſunt* clementem *Regem*, jam *ferant* inclementem.

the Wiſhes *of the Frogs*. They *nevertheleſs* preſſed him *again*, and *again*, until *they drove* him to it. *He* threw down *a Log*; that *Maſs* ſhakes *the River* with a great *Noiſe*. The Frogs *affrighted* are ſilent; *they reverence* their King; *they come* nearer *Step by Step*; atlength, *Fear* being thrown away, *they leap upon*, and *leap off him*; the ſluggiſh *King* is *their Sport* and *Contempt*. Again, *they provoke* Jupiter; *they pray for* a King *to be given* to them, *who* may be *valiant*; to whom *Jupiter* gives *the Stork*. He *very nimbly* ſtalking through *the Marſh* devours *whatever* of the Frogs *comes* in the way. *Therefore* the Frogs *in vain* have complained *of* the Cruelty *of him*. Jupiter *does not hear*, for *they complain* even *this day*: For *in the Evening* the Stork *going* to Reſt; *having come* out of *their Caves* they murmur *with a hoarſe* Croaking; *but* they ſing *to one deaf*. For *Jupiter* wills, *that* they who *petitioned againſt* a merciful *King*, now *bear* an unmerciful.

Mor.

Solet *evenire* Plebi, *ut* Ranis, *quæ*, ſi *habent* Regem *paulò* manſuetiorem, *damnant* eum *Ignaviæ* & *Inertiæ*, & *optant*, aliquando *Virum* dari *ſibi*: Contra, *ſi* quando *nactæ ſunt* ſtrenuum *Regem*, damnant *Sævitiam* hujus,

Mor.

It is wont *to happen* to the common People, *as* to the Frogs, *who* if *they have* a King *a little* milder, *condemn* him *of Idleneſs* and *Sluggiſhneſs*, and *wiſh* at ſometime *for a Man* to be given *to them*: On the contrary, *if* at any time *they have got* an active *King*, they condemn *the Cruelty* of

hujus, & laudant *Clementiam* prioris; *ſive* quòd *ſemper* pœnitet *nos* præſentium, *ſive* quòd *eſt* verum *Dictum*, nova *eſſe* potiora *veteribus*.

of him, *and* praiſe *the Clemency* of the former; *either* becauſe *it always* repents *us* of the preſent, *or* becauſe *it is* a true *Saying*, that new things *are* better *than old*.

FABLE XIII.

De COLUMBIS & MILVO.

COlumbæ *olim* geſſere *Bellum* cum *Milvio*, quem *ut* expugnarent, *delegerunt* ſibi *Accipitrem* Regem. *Ille* factus *Rex*, agit *Hoſtem*, non *Regem*: rapit *ac* laniat *non* ſegniùs, *ac* Milvus. *Pœnitet* Columbas *Incæpti*, putantes, *fuiſſe* ſatius *pati* Bellum *Milvi*, quàm *Tyrannidem* Accipitris.

MOR.

Pigeat *Neminem* ſuæ *Conditionis* nimiùm. *Ut* Horatius *ait*, Nihil *eſt* beatum *ab* omni *Parte*. Equidem *non optarem* mutare *meam* Sortem, *Modò* ſit *tolerabilis*. Multi, *cum* quæſiverint *novam* Sortem, *rurſus* optaverunt *veterem* Sumus *ferè* omnes *ita* vario *Ingenio*, ut *pœniteat* Noſmet *noſtri*.

Of the PIGEONS *and* the KITE.

THE Pigeons *formerly* carried on *a War* with the *Kite*, whom *that* they might ſubdue, *they choſe* to themſelves *the Hawk* King. *He* being made *King*, acts the *Enemy*, not *the King*: he tears *and* butchers *no* flower, *than* the Kite. *It repents* the Pigeons of *their Undertaking*, thinking, *that it had been* better *to endure* the War *of the Kite*, than *the Tyranny* of the Hawk.

MOR.

Let it repent *no Man* of his *Condition* too much. *As* Horace *ſays*, Nothing *is* happy *from* every *Part*. Truly *I would not wiſh* to change *my* Lot, *provided* it be *tolerable*. Many, *when* they have ſought *a new* State, *again* have wiſhed for *the old*. We are *almoſt* all *of ſo* various *a Temper*, that *it repenteth* Us ourſelves *of ourſelves*.

FABLE XIV.

De FURE & CANE.

CANIS *reſpondit* Furi *porrigenti* Panem *ut* ſileat, *Novi* tuas *Inſidias*, das *Panem*, quò *deſinam* latrare, *ſed* odi

Of the THIEF *and* the DOG.

THE Dog *anſwered* the Thief *holding out* Bread *that* he would be ſilent, *I know* thy *Treacheries*, thou giveſt *Bread*, that *I may ceaſe* to bark, *but* I hate

odi *tuum* Munus; *quippe* ſi *ego* tulero *Panem*, tu *exportabis* cuncta ex his *Tectis*.

MOR.

Cave, *Cauſa* parvi *Commodi*, amittas *magnum*. Cave, *habeas* Fidem *cuivis* Homini; *nam* ſunt, *qui* non *tantum* dicunt *benignè*, ſed & faciunt *benignè*, Dolo.

I hate *thy* Gift; *for* if *I* ſhall take *the Bread*, thou *wilt carry* all the Things *out of* theſe *Houſes*.

MOR.

Take heed, *for the Sake* of a ſmall *Profit*, thou loſeſt not *a great one*. Take heed, *that thou haſt not* Faith *in every* Man; for there are, *who* not *only* ſay *kindly*, but *alſo* do *kindly*, with Deceit.

FABLE XV.

De LUPO & SUCULA.

SUCULA *parturiebat*; Lupus *pollicetur*, Se *fore* Cuſtodem *Fœtûs*. Secula *reſpondit*, Se *non egere* Obſequio *Lupi*; ſi *Ille* velit *haberi* pius, *ſi* cupiat *facere* id, *quod* eſt *gratum*, abeat *longiùs*: Etenim *officium* Lupi *conſtare* non *Præſentiâ*, ſed *Abſentiâ*.

MOR.

Omnia *non ſunt* credenda *Omnibus*. Multi *pollicentur* ſuam *Operam*, non *Amore* tui, *ſed* ſui; *non* quærentes *tuum* Commodum, *ſed* ſuum.

Of the WOLF *and* the Sow.

THE Sow *brought forth*; the Wolf *promiſes*, that he *would be* the Keeper *of the Young*. The Sow *anſwered*, That ſhe *did not want* the Service *of the Wolf*; if *He* is willing *to be counted* affectionate, *if* he deſires *to do* that, *which* is *grateful*, let him go *farther off*: For *that the Office* of the Wolf *conſiſted* not *in his Preſence*, but *Abſence*.

MOR.

All things *are not* to be truſted *to all Men*. Many *promiſe* their *Service*, not *out of Love* of you, *but* of themſelves; *not* ſeeking *thine* Advantage, *but* their own.

FABLE XVI.

De Partu *Montium*.

OLim *erat* Rumor, *quòd* Montes *parturirent*. Homines *accurrunt*, circumſiſtunt, *expectantes* Quippiam *Monſtri*, non *ſine* Pavore. *Tandem* Montes

Of the Bringing forth *of the Mountains*.

FORmerly *there was a* Rumour, *that* the Mountains *would bring forth*. The Men *run thither*, ſtand round about, *expecting* ſomething *of a Monſter*, not *without* Fear. *At length* the Mountains

Montes *parturiunt*. Mus *exit*, tum *Omnes* ridebant.

Mor.

Jactatores, *cùm* profitentur & oſtentant *magna*, vix *faciunt* parva. *Quapropter* iſti *Thraſones* ſunt *Jure* Materia *Joci* & *Scommatum*. Hæc *Fabula* item *vetat* inanes *Timores*. Nam *plerumque* Timor *Periculi* eſt *gravior* Periculo *ipſo*; imò *id*, quod *metuimus*, eſt *ſæpe* ridiculum.

Mountains *bring forth*. A Mouſe *comes out*, then *All* laughed.

Mor.

Braggers, *when* they profeſs *and* boaſt *great things*, ſcarce *do* little things. *Wherefore* thoſe *Thraſos* are *by Right* the Matter *of Jeſt* and *Scoffs*. This *Fable* alſo *forbids* vain *Fears*. For *commonly* the Fear *of Danger* is *more grievous* than the Danger *itſelf*; nay *that*, which *we fear*, is *often* ridiculous.

FABLE XVII.

De Leporibus & Ranis.

SYlvâ *mugiente* inſolito *Turbine*, trepidi *Lepores* occipiunt *rapidè* fugere. *Cùm* Palus *obſiſteret* fugientibus, *ſtetere* anxii, *comprehenſi* Periculis *utrinque*. Quodque [illegible] *Incitamentum* *majoris* Timoris, *vident* Ranas *mergi* in *Palude*. Tunc *unus* ex *Leporibus* prudentior *ac* diſertior *cæteris* inquit, *Quid* inaniter *timemus?* Eſt *Opus* Animo *quidem*: Eſt *Nobis* Agilitas *Corporis*, ſed *Animus* deeſt. *Hoc* Periculum *Turbinis* non eſt *fugiendum*, ſed *contemnendum*.

Of the Hares *and* the Frogs.

THE Wood *roaring* with an unuſual *Whirlwind*, the trembling *Hares* begin *haſtily* to fly away. *When a* Fen *ſtopped them* flying, *they ſtood* anxious, *encompaſſed* with Dangers *ſides*. And what *was* an Incitement *of greater* Fear, *they perceive* the Frogs *to be plunged* in *the Fen*. Then *one* of *the Hares* more prudent *and* more eloquent *than the reſt* ſaid, *What* vainly *do we fear?* There is *Need* of Courage *indeed*: There is *to us* Agility *of Body*, but *Courage* is wanting. *This* Danger *of the Whirlwind* is not *to be fled from*, but *contemned*.

Mor.

Eſt *Opus* Animo *in* omni *Re*. Virtus *jacet* ſine *Confidentiâ*. Nam *Confidentia* eſt *Dux* & *Regina* Virtutis.

Mor.

There is *Need* of Courage *in* every *Thing*. Virtue *lies dead* without *Confidence*. For *Daringneſs* is *the Leader* and *Queen* of Virtue.

FABLE

FABLE XVIII.

De Hædo & Lupo.

CApra, *cùm* eſſet *itura* paſtum, *concludit* Hædum *Domi*, monens *aperire* Nemini, *dum* ipſa *redeat*. Lupus, *Qui* audiverat *id* procul, *poſt* Diſceſſum *Matris*, pulſat *Fores* capriſſat *Voce*, jubens *recludi*. Hædus *præſentiens* Dolum *inquit*, Non *aperio*; nam *etſi* Vox *capriſſat*, tamen *equidem* video *Lupum* per *Rimas*.

Mor.

Filii, *obedite* Parentibus, *nam* eſt *utile*; & *decet* Juvenem *auſcultare* Senî.

Of the Kid *and* the Wolf.

THE Goat, *when* ſhe was *about to go* to feed, *ſhuts up* the Kid *at Home*, warning her *to open* to Nobody, *till* ſhe *return*. The Wolf, *Who* had heard *that* afar off, *after* the Departure *of the Mother*, knocks at *the Doors*, acts the Goat *in Voice*, ordering them *to be opened*. The Kid *perceiving* the Cheat *ſays*, I do not *open*; for *altho'* the Voice *acts the Goat*, yet *indeed* I ſee *a Wolf* thro' the *Chinks*.

Mor.

Children, *obey* your Parents, *for* it is *profitable*; and *it becometh* a Young Man *to hearken* to an Old Man.

FABLE XIX.

De Rustico & Angue.

QUIDAM *Ruſticus* nutriverat *Anguem*; aliquando *iratus* petit *Beſtiam* Securi. *Ille* evadit, *non* ſine *Vulnere*. Poſtea *Ruſticus* deveniens *in* Paupertatem *ratus eſt* id *Infortunii* accidere *Sibi* propter *Injuriam* Anguis. *Igitur* ſupplicat, *ut* redeat. *Ille* ait, *Se* ignoſcere, *ſed* nolle *redire*; neque *fore* ſecurum *cum* Ruſtico, *cùm* ſit *tanta* Securis *Domi*; Dolorem *vulneris* deſiiſſe, *tamen* Memoriam *ſupereſſe*.

Of the Countryman *and* the Snake.

A Certain *Countryman* had nouriſhed *a Snake*; on a time *being angry* He ſtrikes *the Beaſt* with an Ax. *He* eſcapes, *not* without *a Wound*. Afterwards *the Countryman* coming *into* Poverty *thought* that *Misfortune* happened *to him* for *the Injury* of the Snake. *Therefore* he entreats, *that* He would return. *He* ſays, *that he* forgave, *but* was unwilling *to return*; nor *could he be* ſecure *with* the Countryman, *when* there is *ſo great* an Ax *at Home*; that the Pain *of the Wound* was worn away, *yet* the Memory *remained*.

Mor.

Mor.

Eſt *vix* tutum *habere* Fidem *Ei*, Qui *ſemel* ſolvit *Fidem*. Condonare *Injuriam*, id *ſanè* eſt *Miſericordiæ*; ſed *cavere* ſibi, & decet, & eſt *Prudentiæ*.

Mor.

It is *ſcarce* ſafe *to have* Faith *in Him*, Who *once* has broke *Faith*. To forgive *an Injury*, that *indeed* is *the Part of Mercy*; but *to take heed* of One's ſelf, *both* becometh, *and* is the Part *of Prudence*.

FABLE XX.

De Vulpecula & Ciconia.

VUlpecula *vocavit* Ciconiam *ad* Cœnam. *Effundit* Opſonium *in* Menſam, *Quod*, cùm *eſſet* liquidum, *Ciconiâ* tentante *Roſtro* fruſtrà, *Vulpecula* lingit. *Eluſa* Avis *abit*, pudetque, *pigetque* Injuriæ. *Poſt* pluſculum *Dierum* redit, *invitat* Vulpeculam. *Vitreum* Vas *erat* ſitum *plenum* Opſonii; *quod* Vas, *cum* eſſet *arcti* Gutturis, *licuit* Vulpeculæ *videre*, & *eſurire*, non *guſtare* Ciconia *facile* exhauſit *Roſtro*.

Of the Fox *and* the Stork.

THE Fox *called* the Stork *to* Supper. *She pours out* the Victuals *upon* the Table, *which*, when *it was* liquid, *the Stork* endeavouring *with her Bill* in vain, *the Fox* licks up. *The deluded* Bird *goes away*, and is aſhamed, *and vexed* at the Injury. *After* ſome *Days* ſhe returns, *invites* the Fox. *A Glaſs* Veſſel *was* placed *full* of Victuals; *which* Veſſel, *when* it was *of a narrow* Neck, *it was lawful* for the Fox *to ſee*, and *hunger*, not *to taſte*. The Stork *eaſily* drew it out *with her Beak*.

Mor.

Riſus *meretur* Riſum; *Jocus* Jocum; *Dolus* Dolum; & Fraus *Fraudem*.

Mor.

Laughter *deſerves* Laughter; *a Jeſt* a Jeſt; *a Trick* a Trick; *and* Deceit *Deceit*.

FABLE XXI.

De Lupe & picto *Capite*.

LUPUS *verſat*, & *miratur* humanum *Caput* repertum *in* Officinâ *Sculptoris*, ſentiens *habere* nihil *Senſûs*, inquit, *O* pulchrum *Caput*, eſt *in* Te *multum* Artis, *ſed* Nihil *Senſûs*.

Of the Wolf *and* the painted *Head*.

THE Wolf *turns about*, and *admires* a human *Head* found *in* the Shop *of a Carver*, perceiving it *to have* nothing *of Senſe*, he ſays, *O* fair *Head*, there is *in* Thee *much* of Art, *but* Nothing *of Senſe*.

Mor.

Mor.

Externa *Pulchritudo*, ſi *interna* adſit, *eſt* grata; *ſin* carendum eſt *alterutrâ*, præſtat *carere* externâ, *quàm* internâ: *nam* illa *ſine* hâc *interdum* incurrit *Odium*, ut *Stolidus* ſit *eò* odioſior, *quò* formoſior.

Mor.

Outward *Beauty*, if *the inward* be preſent, *is* pleaſing; *but if* we muſt want *either*, it is betrer *to want* the outward, *than* the inward; *for* that *without* this *ſometimes* incurs *Hatred*; that *a Fool* is *by ſo much* the more odious, *by how much* the more handſome.

FABLE XXII.

De Graculo.

Graculus *ornavit* Se *Plumis* Pavonis; *deinde* viſus *pulchellus* Sibi *contulit* Se *ad* Genus *Pavonum*, ſuo *Genere* faſtidito. *Illi* tandem *intelligentes* Fraudem *nudabant* ſtolidam *Avem* Coloribus, & affecerunt *cum* Plagis.

Of the Jackdaw.

The Jackdaw *adorned* Himſelf *with the Feathers* of the Peacock, *then* ſeeming *pretty* to Himſelf, *he betook* Himſelf *to* the Race *of the Peacocks*, his own *Race* being deſpiſed. *They* at length *underſtanding* the Cheat, *ſtripped* the fooliſh *Bird* of his Colours, *and* belaboured him *with* blows.

Mor.

Hæc *Fabula* notat *eos*, qui *gerunt* ſe *ſublimiùs*, quàm *eſt* æquum; *qui* vivunt *cum* iis, *qui* ſunt & ditiores, & magìs *nobiles*; quare *ſæpe* fiunt *inopes*, & *ſunt* Ludibrio.

Mor.

This *Fable* denotes *thoſe*, who *carry* themſelves *more loftily*, than *is* fit, *who* live *with* thoſe, *who* are *both* more rich, *and* more *noble*; wherefore *often* they become *poor*, and *are* for a Laughing-ſtock.

FABLE XXIII.

De Rana & Bove.

Rana *cupida* æquandi *Bovem* diſtentabat *ſe*. Filius *hortabatur* Matrem *deſiſtere* Cæpto, *inquiens*, Ranam *eſſe* nihil *ad* Bovem. *Illa* intumuit *ſecundùm*. Natus *clamitat*, Mater, *licèt* crepes, *nunquam* vinces *Bovem*. Autem, *cùm* intumuiſſet *tertiùm*, crepuit.

Of the Frog *and* the Ox.

A Frog *deſirous* of equalling *an Ox* ſtretched *herſelf*. The Son *adviſed* the Mother *to deſiſt* from the Undertaking, *ſaying*, that a Frog *was* nothing *to* an Ox. *She* ſwelled *a ſecond time*. The Son *cries out*, Mother, *altho'* you burſt, *never* will you exceed *the Ox*. But, *when* ſhe had ſwelled *a third time*, ſhe burſt.

Mor.

Mor.

Quiſque *habet* ſuam *Dotem*. Hic *excellit* Formâ, *Ille* Viribus. *Hic* pollet *Opibus*, Ille *Amicis*. Deeet *Unumquemq;* eſſe *contentum* ſuo. *Ille* valet *Corpore*, Tu *Ingenio*: Quocirca *Quiſque* conſulat *Semet*, nec *invideat* Superiori, *Quod* eſt *miſerum*; nec *optet* certare, *Quod* eſt *Stultitiæ*.

Mor.

Every one *has* his *Giſt*. This Man *excels* in Beauty, *That* in Strength. *This* is powerful *in Riches*, That *in friends*. It becometh *Every one* to be *content* with his own. *He* is ſtrong *in Body*, Thou *in Wit*: Wherefore *let Every one* conſult *Himſelf*, nor *envy* a Superior, *Which* is *a miſerable thing*; nor *wiſh* to contend, *Which* is *the Part of Folly*.

FABLE XXIV.

De Æquo & Leone.

LEO *venit* ad *comedendum* Equum; *autem* carens *Viribus* præ *Senectâ*, cœpit *meditari* Artem: *profitetur* Se *Medicum*: moratur *Equum* Ambage *Verborum*. Hic *opponit* Dolum *Dolo*; fingit, *Se* nuper *pupugiſſe* Pedem *in* ſpinoſo *Loco*; orat, *ut* Medicus *inſpicians* educat *Sentem*. Leo *paret*. At *Equus*, quantâ *Vi* potuit, *impingit* Calcem *Leoni*, & *continuò* conjicit *Se* in *Pedes*. Leo *vix* tandem *rediens* ad *Se*, nam *fuerat* propè *exanimatus* Ictu, *inquit*, fero *Pretium* ob *Stultitiam*, & *is* meritò *effugit*; nam *ultus eſt* Dolum *Dolo*.

Of the Horse *and* the Lion.

THE Lion *cometh* to *eat* the Horſe; *but* wanting *Strength* thro' *old Age*, he began *to meditate* an Art: *He profeſſes* Himſelf *a Phyſician*: He ſtays *the Horſe* with a Circuit *of Words*. He *oppoſes* Deceit to *Deceit*: He feigns, *that he* lately *had pricked* his Foot *in* a thorny *Place*; He prays, *that* the Phyſician *looking into it* would draw out *the Thorn*. The Lion *obeys*. But *the Horſe*, with how great *Force* he could, *ſtrikes* his Heel *upon the Lion*, and *immediately* betakes *Himſelf* to *his Heels*. The Lion *ſcarce* at length *returning* to *Himſelf*, for *he had been* almoſt *dead* with the Blow, *ſays*, I bear *a Reward* for *my Folly*, and *he* deſervedly *has fled away*; and *he has revenged* Deceit *with Deceit*.

Mor.

Simulatio *eſt* digna *Odio*, & *capienda* Simulatione. *Apertus* Hoſtis *non eſt* timendus;

Mor.

Diſſimulation *is* worthy *of Hatred*, and *to be taken* with Diſſimulation. *An open* Enemy *is not* to be feared;

mendus; *ſed* qui *ſimulat* Benevolentiam, *cùm* ſit *Hoſtis*, is *quidem* eſt *timendus*, & *eſt* digniſſimus *Odio*.

ed; *but* he who *pretends* Benevolence, *when* he is *an Enemy*, he *indeed* is *to be feared*, and *is* moſt worthy *of Hatred*.

FABLE XXV.

De Avibus & Quadrupedibus.

ERAT *Pugna* Avibus *cum* Quadrupedibus. *Erat* utrinque *Spes*, utrinque *Metus*, utrinque *Periculum*: autem *Veſpertilio* relinquens *Socios*, deficit *ad* Hoſtes. *Aves* vincunt, *Aquilâ* Duce & Auſpice; *verò* damnant *Transfugam* Veſpertilionem, *uti* nunquam *redeat* ad *Aves*, utì *nunquam* volet *Luce*. Hæc *eſt* Cauſa *Veſpertilioni*, ut *non volet*, niſi *Noctu*.

Mor.

Qui *vult* eſſe *Particeps* Adverſitatis & Periculi *cum* Sociis, *erit* expers *Proſperitatis*, & *Salutis*.

Of the Birds *and* the four-footed Beaſts.

THere was *a Battle* to the Birds *with* the four-footed Beaſts. *There was* on both ſides *Hope*, on both ſides *Fear*, on both ſides *Danger*: but *the Bat* leaving *his Companions*, revolts *to* the Enemies. *The Birds* overcome, *the Eagle* being Captain *and* Leader; *but* they condemn *the Runaway* Bat, *that* he never *return* to *the Birds*, that *he never* fly *in the Light*. This *is* a Reaſon *for the Bat*, that *he fly not*, unleſs *in the Night*.

Mor.

He that *refuſes* to be *Partaker* of Adverſity *and* Danger *with* his Companions, *ſhall be* deſtitute *of their Proſperity*, and *Safety*.

FABLE XXVI.

De Sylva & Rustico.

QUO *Tempore* erat *Sermo* etiam *Arboribus*, Ruſticus *venit* in *Sylvam*, rogat, *ut* liceat *tollere* Capulum *ad* ſuam *Securim*. Sylva *annuit*. Ruſticus, *Securi* aptatâ, *cœpit* ſuccidere *Arbores*. Tum, & quidem *ſerò* pœnituit *Sylvam* ſuæ *Facilitatis*, doluit *eſſe* Seipſam *Cauſam* ſui *Exitii*.

Of the Wood *and* the Countryman.

AT what *Time* there was *a Speech* even *to Trees*, a Countryman, *came* into *the Wood*, aſks, *that* it may be lawful *to take* a Handle *to* his *Ax*. The Wood *conſents*. The Countryman, *the Ax* being fitted, *began* to cut down *the Trees*. Then, *and* indeed *too late* it repented *the Wood* of her *Eaſineſs*, it grieved her *to be* Herſelf *the Cauſe* of her own *Deſtruction*. Mor.

Mor.

Vide, *de* Quo *mereàris* benè: *fuère* multi, *Qui* abuſi ſunt *Beneficio* accepto *in* Perniciem *Autoris.*

Mor.

See, *of* whom *thou mayeſt deſerve* well: *there have been* many, *Who* have abuſed *a Benefit* received *to* the Deſtruction *of the Author.*

FABLE XXVII.

De Lupo & Vulpe.

LUPUS, *cùm* eſſet *ſatìs* Prædæ, *degebat* in *Otio.* Vulpecula *accedit*, ſciſcitatur *Cauſam* Otii. *Lupus* ſenſit, *fieri* Inſidias, *ſimulat* Morbum *eſſe* Cauſam, *orat* Vulpeculam *ire* precatum *Deos.* Illa *dolens*, Dolum *non ſuccedère*, adit *Paſtorem*, monet, *Latebras* Lupi *patere*, & *Hoſtem* ſecurum *poſſe* opprimi *inoptimatò.* Paſtor *adoritur* Lupum, *mactat.* Vulpes *potitur* Antro & Prædâ; *ſed* breve *fuit* Gaudium *ſui* ſceleris *illi*; nam *paulò* pòſt *idem* Paſtor *capit* ipſam.

Mor.

Invidia eſt *fœda* Res, & interdum *pernicioſa* quoque *Authori* ipſi.

Of the Wolf *and* the Fox.

THE Wolf, *when* there was *enough* of Prey, *lived* in *Idleneſs.* The Fox *comes to him*, demands *the Cauſe* of the Idleneſs. *The Wolf* perceived, *there were* Treacheries, *pretends* a Diſeaſe *to be* the Cauſe, *prays* the Fox *to go* to pray *the Gods.* She *grieving*, that the Trick *did not ſucceed*, goes to the *Shepherd*, adviſes him, *that the Den* of the Wolf *lay open*, and *the Enemy* being ſecure *could be* deſtroyed *unawares.* The Shepherd *riſes upon* the Wolf, *ſlays him.* The Fox *obtains* the Den *and* the Prey; *but* ſhort *was* the Joy *of her* Villainy *to her*; for *a little* after *the ſame* Shepherd *takes* her.

Mor.

Envy is *a ſoul* Thing, *and* ſometimes *pernicious* alſo *to the Author* himſelf.

FABLE XXVIII.

De Vipera & Lima.

VIpera *offendens* Limam *in* Fabricâ *cœpit* rodere: *Lima* ſubriſit, *inquiens*, Inepta, *Quid* agis? *Tu* contriveris *tuos* Dentes *antequam* atteras *Me*, Quæ *ſoleo* præmordere *Duritiem* Æris.

Of the Viper *and* the File.

A Viper *finding* a File *in* a Smith's Shop, *began* to gnaw it: *The File* ſmiled, *ſaying*, Fool, *What* doſt thou do? *Thou* wilt have worn out *thy* Teeth, *before* thou weareſt out *Me*, who *am wont* to gnaw off the *Hardneſs* of Braſs.

Mor.

Mor.

Vide *etiam* atq; *etiam* Quicum *habeas* Rem; *Si* acuas *Dentes* in *fortiorem*, non nocueris *illi*, ſed *tibi*.

Mor.

See *again* and *again* with whom *thou haſt* an Affair; *if* thou whetteſt *thy Tooth* againſt a *ſtronger Man*, thou wilt not have hurt *him*, but *thyſelf*.

FABLE XXIX.

De Cervo.

CErvus, *conſpicatus* ſe *in* perſpicuo *Fonte*, probat *procera* & *ramoſa* Cornua, *ſed* damnat *Exilitatem* Tibiarum: *fortè* dum *contemplatur*, dum *judicat*, Venator *intervenit*: Cervus *fugit*. Canes *inſectantur* fugientem; *ſed* cùm *intraviſſet* denſam *Sylvam*, Cornua *erant* implicita *Ramis*. Tum *demum* laudabat *Tibias*, & *damnabat* Cornua, *Quæ* fecêre, *ut* eſſet *Præda* Canibus.

Mor.

Petimus *fugienda*, fugimus *petenda*; Quæ *officiunt* placent. *Quæ* conferunt *diſplicent*. Cupimus *Beatitudinem*, priuſquam *intelligamus*, ubi *ſit*; Quærimus *Excellentiam* Opum, & Celſitudinem *Honorum*; opinamur *Beatitudinem* ſitam *in* his, *in* quibus *eſt* tam *multum* Laboris, & Doloris.

Of the Stag.

A Stag, *having beheld* himſelf *in* a clear *Fountain*, approves *his loſty* and *branched* Horns, *but* condemns *the Smallneſs* of his Legs. *By Chance*, whilſt *he looks*, whilſt *he judges*, the Huntſman *paſſes by*: the Stag *flies away*. The Dogs *purſue* him flying; *but* when *he had entered* a thick *Wood*, his Horns *were* entangled *in the Boughs*. Then *at laſt* he praiſed *his Legs*, and *condemned* his Horns, *which* made, *that* he was *a Prey* to the Dogs.

Mor.

We deſire *Things to be ſhunned*, we fly *Things to be deſired*; what *hurt* pleaſe. *What* profit *diſpleaſe*. We deſire *Happineſs*, before that *we underſtand*, where *it is*; We ſeek *the Excellency* of Riches; *and* the Loftineſs *of Honours*; we think *Happineſs* placed *in* theſe, *in* which *there is* ſo *much* of Labour, *and* Pain.

FABLE XXX.

De Lupis & Agnis.

ALiquando *fuit* Fœdus, *inter* Lupos & Agnos, *Quibus* eſt *Diſcordia* Naturâ. *Obſi-*

dibus

Of the Wolves *and* the Lambs.

ON a Time *there was* a League *between* the Wolves *and* the Lambs, *to whom* there is *a Diſcord* by Nature. *Hoſta-*

ges

dibus datis *utrtnque*, Lupi *dedère* ſuos *Catulos*, Oves *Cohortem* Canum. *Ovibus* quietis & paſcentibus, *Lupuli* Deſiderio *Matrum* edunt *Ululatus*: Tum *Lupi* irruentes *clamitant*, Fidem, *Fœduſque* ſolutum, *laniantque* Oves *deſtitutas* Præſidio *Canum*.

Mor.

Eſt *Inſcitia*, ſi *in* Fœdere *tradas* tua *Præſidia* Hoſti; *nam* qui *fuit* Hoſtis, *forſan* nondum *deſivit* eſſe *Hoſtis*; & *fortaſſis* ceperit *Cauſam*, cur *adoriatur* te *nudatum* tuo *Præſidio*.

ges being given *on both Sides*, the Wolves *gave* their *Whelps*, the Sheep *their Troop* of Dogs. *The Sheep* being quiet *and* feeding, *the little Wolves* by the Deſire *of their Dams* ſend forth *Howlings*: Then *the Wolves* ruſhing on them *cry out*, that their Faith, *and League* was broken, *and butcher* the Sheep *deſtitute* of their Guard *of Dogs*.

Mor.

It is *Folly*, if *in* a League *thou deliverest* thy *Guards* to an Enemy; *for* he who *has been* an Enemy, *perhaps* not yet *has ceaſed* to be *an Enemy*; and *perhaps* will take *Occaſion*, why *he may riſe upon* thee *ſtript of* thy *Guard*.

FABLE XXXI.

De Membris & Ventre.

OLim *Pedes* & *Manus* incuſabant *Ventrem*, quòd *Lucra* ipſorum *vorarentur* ab *Eo* otioſo. *Jubent*, aut *laboret*, aut *ne putet* ali. *Ille* ſupplicat *ſemel* atq; *iterum*; tamen *Manus* negant *Alimentum*; Ventre *exhauſto* Inediâ, *ubi* omnes *Artus* cœpêre *deficere*; tum *tandem*, Manus *voluerunt* eſſe *officioſæ*, verùm *id* ſerò; *nam* Venter *debilis* Deſuetudine *renuit* Cibum. *Ita* cuncti *Artus*, dum *invident* Ventri, *pereunt* cum *pereunte* Ventre.

Mor.

Societas *Membrorum* non differt *ab* hun anâ *Societate*.

Of the Members *and* the Belly.

FOrmerly *the Feet* and *Hands* accuſed *the Belly* that *the Gains* of them *were devoured* by *him* being idle. *They command*, or *let him labour*, or *not think* to be maintained. *He* entreats *once* and *again*; yet *the Hands* deny *Suſtenance*; the Belly *being exhauſted* with Want, *when* all *the Limbs* began *to fail*; then *at laſt* the Hands *were willing* to be *officious*, but *that* too late; *for* the Belly *weak* by Diſuſe *refuſed* Meat. *Thus* all *the Limbs*, whilſt *they envy* the Belly, *periſh* with *the periſhing* Belly.

Mor.

The Society *of the Members* does not differ *from* human *Society*.

tate. Membrum *eget* Membro, *Amicus* Amico; *quare* utamur *mutuis* Officiis, *mutuis* Operibus; *nam* neq; *Divitiæ*, neque *Dignitates* tuentur *Hominem* satis. *Unicum* & *summum* Præsidium *est* Amicitia *Complurium*

ty. A Member *wants* a Member, *a Friend* a Friend; *wherefore* let us use *mutual* Offices, *mutual* Works; *for* neither *Riches*, nor *Dignities* defend *a Man* enough. *The only* and *chief* Safeguard *is* the Friendship *of Many.*

FABLE XXXII.

De Simia & Vulpecula.

Simia *orat* Vulpeculam, *ut* daret *Partem* Caudæ *sibi* ad *tegendas* Nates; *nam* esset *Oneri* Illi, *Quod* foret *Usui* & *Honori* Illi. *Illa* respondet, *esse* Nihil *nimis*, & *Se* malle *Humum* verri *sud* Caudâ, *quàm* Nates *Simiæ* tegi.

Mor.

Sunt, *qui* egent; *sant*, quibus *supersit*; tamen *id* est *Moris* Nulli *Divitum*, ut *beet* Egenos *superflud* Re.

Of the Ape *and* the Fox.

THE Ape *prays* the Fox, *that* she would give *Part* of her Tail *to Her* to *cover* her Buttocks; *for* that was *a Burden* to Her, *Which* would be *an Use* and *Honour* to Her. *She* answers, *that it was* Nothing *too much*, and *that she* had rather *that the Ground* should be brushed *with her* Tail, *than that* the Buttock *of the Ape* be covered.

Mor.

There are, *who* want; *there are*, to whom *there is overmuch*; yet *that* is *of a Custom* to no One *of the Rich*, that *he bless* the Needy *with his superfluous* Store.

FABLE XXXIII.

De Vulpecula & Mustela.

Vulpecula *tenuis* longâ *Inedid* fortè *repsit* per *angustam* Rimam *in* Cameram *Frumenti*, in *quâ* cùm *fuit* probè *pasta*, deinde *Venter* distentus *impedit* tentantem *egredi* rursus. *Mustela* procul *contemplata* luctantem, *tandem* monet, *si* cupiat *exire*, redeat *ad* Cavum *macra*, quo *intraverat* macra.

Of the Fox *and* the Weasel.

THE Fox *slender* by long *Want* by chance *crept* through *a narrow* Chink *into* a Heap *of Corn*, in *which* when *she was* well *fed*, then *her Belly* being stretched *hindered* her trying *to go out* again. *A Weasel* afar off *having seen her* striving, *at length* advises *if* she desires *to go out*, she would return *to* the Hole *lean*, at which *she had entered* lean.

Mor.

Videas *complures* lætos *atque* alacres *in* Mediocritate, *vacuos* Curis, *expertos* Moleſtiis *Animi*. Sin *Illi* fuerint *facti* divites, *videbis* eos *incedere* mœſtos; *nunquam* porrigere *Frontem*, plenos *Curis*, obrutos *Moleſtiis* Animi.

Mor.

You may ſee *many* merry *and* chearful *in* Mediocrity, *void* of Cares, *free* from Troubles *of Mind*. But if *They* ſhall be *made* rich, *you ſhall ſee* them *go* ſad; *never* to ſmooth *their Forehead*, full *of Cares*, overwhelmed *with Troubles* of Mind.

FABLE XXXIV.

De Equo & Cervo.

Equus *gerebat* Bellum *cum* Cervo; *tandem* pulſus è Paſcuis *implorabat* humanam *Opem*. Redit *cum* Homine, *deſcendit* in *Campum*, victus *antea* jam *ſit* Victor; *ſed* tamen *Hoſte* victo, & miſſo *ſub* Jugum, *eſt* neceſſe, *ut* Victor *ipſe* ſerviat *Homini*. Fert *Equitem* Dorſo, *Frænum* Ore.

Mor.

Multi *dimicant* contra *Paupertatem*; quâ *victâ* per *Induſtriam* & *Fortunam*, Libertas *Victoris* ſæpe *interit*; quippe *Domini* & *Victores* Paupertatis *incipiunt* ſervire *Divitiis*; anguntur *Flagris* Avaritiæ, *cohibentur* Frænis *Parcimoniæ*; nec *tenent* Modum *quærendi*, nec *audent* uti *Rebus* partis, *juſto* ſupplicio *quidem* Avaritiæ.

Of the Horse *and* the Stag.

THE Horſe *carried on* War *with* the Stag; *at length* being driven *out of* the Paſtures *He implored* human *Help*. He returns *with* a Man, *He deſcends* into *the Field*, he conquered *before* now *becomes* Conqueror; *but* yet *the Enemy* being conquered, *and* ſent *under* the Yoke, *it is* neceſſary, *that* the Victor *himſelf* ſerve *the Man*. He bears *the Horſeman* on his Back, *the Bridle* in his Mouth.

Mor.

Many *fight* againſt *Poverty*; which *being overcome* by *Induſtry* and *Fortune*, the Liberty *of the Victor* often *periſheth*; for *the Lords* and *Conquerors* of Poverty *begin* to ſerve *Riches*; they are tormented *with the Whips of* Avarice, *they are reſtrained* with the Bridles *of Parſimony*; nor *do they hold* a Mean *of getting*, nor *do they dare* to uſe *the Things* got, *a juſt* Puniſhment *indeed* of Covetouſneſs.

FABLE

FABLE XXXV.

De Duobus *Adoleſcentibus.*

DUO *Adoleſcentes* ſimulant, *ſeſe* emturos *Carnem* apud *Coquum*: Coquo *agente* alias *Res*, Alter *arripit* Carnem *è* Caniſtro, *dat* Socio, *ut* occultet *ſub* Veſte. *Coquus*, ut *vidit* Partem *Carnis*, ſubreptam *ſibi*, cœpit *inſimulare* utrumq; *Furti*. Qui *abſtulerat*, pejerat *per* Jovem, *ſe* habere *Nihil*; verò *is*, qui *habuit*, pejerat *identidem*, ſe *abſtuliſſe* Nihil. *Ad* Quos *Coquus* inquit, *quidem* nunc *Fur* latet, *ſed* is, *per* quem *juraviſtis*, inſpexit, *is* ſcit.

MOR.

Cùm *peccavimus*, Homines *non ſciunt* id *ſtatim*; at *Deus* videt *omnia*, qui *ſedet* ſuper *Cœlos*, & *intuetur* Abyſſos.

Of Two *Young Men.*

TWO *young Men* pretend, *that they* would buy *Fleſh* at a *Cook's*: The Cook *doing* other *Things*, One *ſnatches* Fleſh *out of* a Baſket, *gives it* to his Companion, *that* he may hide it *under* his Garment. *The Cook*, as ſoon as *he ſaw* Part *of the Fleſh* ſtolen *from him*, began *to accuſe* each *of Theft*. He that *had taken it away*, ſwears *by* Jove, *that he* had *Nothing*; but *he*, who *had it*, ſwears *again and again*, that he *had taken away* Nothing. *To* whom *the Cook* ſays, *indeed* now *the Thief* lies hid, *but* he, *by* whom *you have ſworn*, looked on, *he* knows.

MOR.

When *we have ſinned*, Men *do not know* it *preſently*; but *God* ſees *all things*, who *ſitteth* upon *the Heavens*, and *looks into* the Deeps.

FABLE XXXVI.

De CANE & LANIO.

CUM *Canis* abſtuliſſet *Carnem* Lanio *in* Macello, *continùo* conjecit *ſeſe* in *Pedes* quantùm *potuit*. Lanius *pervulſus* Jacturâ *Rei*, primùm *tacuit*, deinde *recipiens* Animum, *ſic* acclamavit *procul*, O furaciſſime, *curre* tutus, *licet* tibi *currere* impunè; *nam* nunc *es*

Of the DOG *and* the BUTCHER.

WHen *the Dog* had taken away *Fleſh* from the Butcher *in* the Shambles, *immediately* he betook *himſelf* to *his Heels* as much as *he could*. The Butcher *ſtruck* with the Loſs *of the Thing*, at firſt *held his Peace*, afterwards *taking* Courage, *thus* he cried to him *afar off*, O moſt thieving Cur, *run* ſafe, *it is lawful* for thee *to run* unpuniſhed; *for* now *thou art*

es tutus, *ob* Celeritatem, *autem* poſthæc *obſervaberis* cautiùs.

MOR.

Hæc *Fabula* ſignificat, *pleroſque* Homines *tum* demum *fieri* cautiores, *cùm* acceperint *Damnum*.

art ſafe *for* thy Swiftneſs, *but* hereafter *thou ſhalt be obſerved* more cautiouſly.

MOR.

This *Fable* ſignifies, *that moſt* Men *then* at length *become* more cautious, *when* they have received *Damage*.

FABLE XXXVII.

De AGNO & LUPO.

LUpus *occurrit* Agno *comitanti* Caprum, *rogitat*, cur *Matre* relictâ, *potiùs* ſequitur *olidum* Hircum, *ſuadetque*, ut *redeat* ad *Ubera* Matris *diſtenta* Lacte, *ſperans*, fore *ita*, ut *laniet* abductum; *verò* ille *inquit*, O *Lupe*, Mater *commiſit* me *huic*. Huic *ſumma* Cura *ſervandi* eſt *data*; obſequar *Parenti* potiùs, *quàm* tibi, *qui* poſtulas *ſeducere* me *iſtis* Dictis, & mox *diſcerpere* ſubductum.

Of the LAMB *and* the WOLF.

THE Wolf *meets* the Lamb *accompanying* the Goat, *he aſks*, why *his Mother* being left, *he rather* follows *a ſtinking* Goat, *and adviſes*, that *he would return* to *the Dugs* of his Mother *ſtretched* with Milk, *hoping*, that it would be *ſo*, that *he may butcher him* drawn away; *but* he *ſays*, O *Wolf*, my Mother *hath committed* me *to him*. To him *the chief* Care *of keeping* is *given*; I ſhall obey *a Parent* rather, *than* thee, *who* requireſt *to ſeduce* me *with thoſe* Sayings, *and* by and by *to tear me in Pieces* drawn away.

MOR.

Noli *habere* Fidem *Omnibus*; nam *Multi*, dum *videntur* velle *prodeſſe* Aliis, *interim* conſulunt *Sibi*.

MOR.

Be unwilling *to have* Faith *in all Men*; for *Many*, whilſt *they ſeem* to be willing *to profit* Others, *in the mean time* conſult *for Themſelves*.

FABLE XXXVIII.

De Agricolâ & Filiis.

AGricola *habebat* complures *Filios*, Iique *ſuêre* diſcordes *inter* Se; *quos* Pater *elaborans* trahere *ad* mutuum *Amorem*, Faſciculo, *appoſito*, jubet *ſingulos* effringere

Of the Huſbandman *and* his Sons.

A Huſbandman *had* many *Sons*, and they *were* diſagreeing *among* themſelves; *whom* the Father *labouring* to draw *to* mutual *Love*, a little Faggot *being put*, commands *them ſingle* to

effringere *circumdatum* brevi *Funiculo*: Imbecilla *Ætatula* conatur *frustrà*: Pater *solvit*, redditque *singulis* Virgulam, *quam* cùm *pro* suis *Viribus* quisque *facile* frangeret; *Inquit*, O *Filioli*, sic *Nemo* poterit *vincere* Vos *concordes*; sed *si* volueritis *sævire* mutuis *Vulneribus*, atque *agitare* intestinum *Bellum*, eritis *tandem* Prædæ *Hostibus*.

to break it *bound about* with a short *Cord*: their weak *Youth* endeavoureth *in vain*: The Father *looses it*, and gives *to each* a Twig, *which* when *with* his *Strength* every one *easily* broke; *He saith*, O *Children*, thus *Nobody* will be able *to conquer* You *agreeing*; but *if* ye shall be willing *to rage* with mutual *Wounds*, and *to drive on* intestine *War*, ye shall be *at length* for a Prey *to your Enemies*.

MOR.

Hæc *Fabula* docet, *parvas* Res *crescere* Concordiâ, *magnas* dilabi *Discordiâ*.

MOR.

This *Fable* teaches, *that small* Things *increase* by Concord, *great Things* fall away *by Discord*.

FABLE XXXIX.

De CARBONARIO *&* FULLONE.

CArbonarius *invitabat* Fullonem, *ut* habitaret *secum* in *eâdem* Domo: *Fullo* inquit, *mi* Homo, *istud* non est *mihi*, vel *Cordi*, vel *utile*; nam *vereor* magnopere, *ne* Quæ *eluam*, Tu *reddas* tam *atra*, quàm *Carbo* est.

MOR.

Monemur *hoc* Apologo *ambulare* cum *inculpatis*; monemur *devitare* Consortium, *scelleratorum* Hominum, *velut* certam *Pestem*; nam *quisque* evadit *tales*, quales *Ii* sunt, *quibuscum* versatur.

Of the COLLIER *and* the FULLER.

THE Collier *invited* the Fuller, *that* he would dwell *with him* in *the same* House. *The Fuller* saith, *my* Man, *that* is not *to me*, either *to my Heart*, or *profitable*; for *I fear* greatly, *lest* what Things *I wash clean*, Thou *mayst make* as *black*, as *a Coal* is.

MOR.

We are admonished *by this* Apology *to walk* with *the unblamed*; we are admonished *to avoid* the Company *of wicked* Men, *as* a certain *Plague*; for *every one* cometh out *such*, as *they* are, *with whom* he is conversant.

FABLE XL.

De Aucupe & Palumbo.

AUceps *videt* Palumbum *procul* nidulantem *in* altiſſimâ *Arbore*; adproperat; *denique* molitur *Inſidias*; fortè *premit* Anguem *Calcibus*; hic *mordet*. Ille *exanimatus* improviſo *Malo*, inquit, *miſerrum* Me! *dum* inſidior *Alteri*, Ipſe *diſpereo*.

Mor.

Hæc *Fabula* ſignificat, *Eos* nonnunquam *circumveniri* ſuis *Artibus*, Qui *meditantur* mala.

Of the Fowler *and* the Ring-Dove.

THE Fowler *ſees* the Ring-Dove *afar off* making a Neſt *in* a very high *Tree*; he haſtens to him; *finally* he contrives *Snares*; by Chance *he preſſes* a Snake *with his Heels*; he *bites him*. He *terrified* at the ſudden *Evil*, ſays, *wretched* Me! *whilſt* I lay Snares *for another*, I myſelf *periſh*.

Mor.

This *Fable* ſignifies, *that they* ſometimes *are circumvented* with their own *Arts*, who *meditate* evil Things.

FABLE XLI.

De Agricola & Canibus.

AGricola, *cùm* hyemâſſet *in* Rure *multos* Dies, *cæpit* tandem *laborare* Penuriâ *neceſſariarum* Rerum, *interfecit* Oves, *deinde* & *Capellas*, poſtremò *quoque* mactat *Boves*, ut *habeat*, quo *ſuſtentet* Corpuſculum *penè* exhauſtum *Inediâ*. Canes *videntes* id *conſtituunt* quærere *Salutem* Fugâ; *etenim* Seſe *non victuros* diutiùs, *quando* Herus *non pepercit* Bobus *quidem*, Quorum *Operâ* utebatur *in* faciendo *ruſtico* Opere.

Mor.

Si *vis* eſſe *ſalvus*, decede *ab* eo *citò*, quem *vides* redactum *ad* eas *Angſtias*, ut *conſumat* Inſtrumenta *neceſſaria* ſuis *Operibus*, quo *ſuppleatur* præſenti *Inediæ*.

Of the Huſbandman *and* the Dogs.

THE Huſbandman, *when* he had wintered *in* the Country *many* Days, *began* at length *to labour* with the Want *of neceſſary* Things, *he killed* his Sheep, *afterwards* alſo *his Goats*, laſtly *alſo* he ſlays *his Oxen*, that *he may have* wherewith *he may ſuſtain* his Body *almoſt* exhauſted *with want*. The Dogs *ſeeing* that *reſolve* to ſeek *Safety* by Flight; *for* that they *ſhould* not *live* longer, *when* their Maſter *has not ſpared* his Oxen *indeed*, whoſe *Labour* he uſed *in* doing *his Country* Work.

Mor.

If *thou art willing* to be *ſafe*, withdraw *from* him *ſoon*, whom *thou ſeeſt* reduced *to* thoſe *Straits*, that *he conſumes* the Inſtruments *neceſſary* for his *Works*, whereby *he may be ſupplied* for the preſent *Want*.

FABLE

FABLE XLII.

De Vulpe & Leone.

VUlpecula *quæ* non ſolebat *videre* Immanitatem *Leonis*, contemplata *id* Animal *ſemel* atque *iterum* trepidabat, & fugitabat. *Cùm* jam *tertiò* Leo *obtuliſſet* ſeſe *obviam*. Vulpes *non metuit* Quicquam, *ſed* confidenter *adit*, & *ſalutat* illum.

Mor.

Conſuetudo *facit* Nos *omnes* audaciores, *vel* apud *Eos*, Quos *vix* antea *auſi fuimus* aſpicere.

Of the Fox *and* the Lion.

THE Fox, *who* was not wont *to ſee* the Fierceneſs *of the Lion*, having viewed *that* Beaſt *once* and *again* trembled, *and* fled. *When* now *a third Time* the Lion *had offered* himſelf *in his Way*. The Fox *feared not* any Thing, *but* confidently *goes up to*, and *ſalutes* him.

Mor.

Cuſtom *makes* Us *all* bolder, *even* among *Thoſe*, Whom *ſcarce* before *we have dared* to look upon.

FABLE XLIII.

De Vulpe & Aquilâ.

PROLES *Vulpeculæ* excurrebat *foras*; comprehenſa *ab* Aquilâ *implorat* Fidem *Matris*. Illa *accurrit*, rogat *Aquilam*, ut *dimittat* Captivam *Prolem*. Aquila *nacta* Prædam *ſubvolat* ad *Pullos*. Vulpes, *Face* correptâ, *quaſi* eſſet *abſumptura* Munitiones *Incendio*, Cùm *jam* aſcendiſſet *Arborem*, inquit, *nunc* tuere *Te*, tuoſque, *ſi* potes. *Aquila* trepidans, *dum* metuit *Incendium*, inquit, *parce* Mihi, reddam *quicquid* habeo *tuum*.

Mor.

Intellige *per* Aquilam *potentes*, atq; *audaces*; per *Vulpem* pauperculos, *Quos* Divites *ſæpenumerò* oppri-

Of the Fox *and* the Eagle.

THE Young *of the Fox* ran *abroad*; caught *by* the Eagle *ſhe implores* the Help *of her Dam*. She *runs up*, aſks *the Eagle*, that *ſhe would diſmiſs* her Captive *Young*. The Eagle *having got* her Prey *flies away* to *her Young*. The Fox, *a Fire-brand* being ſnatched up, *as if* ſhe was *about to deſtroy* her Fortreſs *with Fire*, When *now* ſhe had gotten upon *the Tree*, ſays, *now* defend *Thyſelf*, and thine, *if* Thou canſt. *The Eagle* trembling, *whilſt* ſhe fears *the Fire*, ſays, *ſpare* Me, I will reſtore *whatſoever* I have *of thine*.

Mor.

Underſtand *by* the Eagle *the potent*, and *bold*; by *the Fox* the Poor, *Whom* the Rich *oftentimes* op-

munt preſs

munt *per* Vim. *Verùm* læſi *interdum* probè *ulciſcuntur* Injuriam *acceptam.*

preſs *by* Force. *But* the Hurt *ſometimes* ſtoutly *revenge* the Injury *received.*

FABLE XLIV.

De Agricolâ & Ciconiâ.

GRuibus *Anſeribuſque* depaſcentibus *Sata*, Ruſticus *prætendit* Laqueum. *Grues* capiuntur, *Anſeres* capiuntur, & Ciconia *capitur.* Illa *ſupplicat*, clamitans, *Seſe* innocentem, & eſſe *nec* Gruem, *nec* Anſerem, *ſed* optimam *omnium* Avium, *quippe* Quæ *ſemper* conſueverit *inſervire* Parenti *ſedulè*, & *alere* Eum *confectum* Senio. *Agricola* inquit, *probè* ſcio *omnia* hæc; *verùm* poſtquam *cepimus* Te *cum nocentibus*, morieris *quoque* cum *Eis.*

Mor.

Qui *committit* Crimen, & Is, *Qui* adjungit *Se* Socium *Sceleratis*, plectuntur *pari* Pœnâ.

Of the Huſbandman *and* the Stork.

THE Cranes *and the Geeſe* feeding on *the Corn*, the Countryman *ſets* a Gin. *The Cranes* are taken, *theſe Geeſe* are taken, *and* the Stork *is taken.* She *entreats*, crying, *that She* was innocent, *and* was *neither* a Crane, *nor* a Gooſe, *but* the beſt *of all* Birds, *as* Who *always* uſed *to ſerve* her Father *diligently*, and *to nouriſh* Him *worn out* with old Age. *The Huſbandman* ſays, *well* know I *all* theſe Things; *but* ſince *we have taken* Thee *with the offending*, thou ſhalt die *alſo* with *Them.*

Mor.

He that *committeth* a Crime, *and* He, *Who* joins *Himſelf* a Companion *to the Wicked*, are puniſhed *with equal* Puniſhment.

FABLE XLV.

De Opilione & Agricolis.

PUER *paſcebat* Oves *editiore* Pratulo, *atq;* clamitans *terque*, quaterque *per* Jocum, *Lupum* adeſſe, *excitbat* Agricolas *undique:* Illi *illuſi* ſæpius, *dum* non *ſubveniunt* imploranti *Auxilium*, Oves *ſunt* Præda *Lupo.*

Of the Shepherd *and* the Countrymen.

A Boy *fed* his Sheep *upon a higher* Ground, *and* crying *both thrice*, and four times *in* Jeſt, *that the Wolf* was there, *he raiſed* the Countrymen *on all Sides:* They *being deluded* too often, *whilſt* they do not *come* to him imploring *Help*, the Sheep *become* a Prey *to the Wolf.*

Mor.

MOR.

Si *Quispiam* consueverit *mentiri*, Fides *non habebitur* facilè *Ei*, cùm *occeperit* narrare *verum*.

MOR.

If *any One* has been used *to lie*, Faith *will not be had* easily *in Him*, when *he shall have begun* to tell *the Truth*.

FABLE XLVI.

De Aquilâ & Corvo.

AQUILA *devolat* editissimâ *Rupe*, in *Tergum* Agni. *Corvus* videns *Id* gestit, *veluti* Simia, *imitari* Aquilam, *dimittit* Se *in* Vellus *Arietis*; dimissus *impeditur*; impeditus *comprehenditur*; comprehensus *projicitur* Pueris.

Of the Eagle *and* the Crow.

THE Eagle *flies down* from a very high *Rock*, on *the Back* of a Lamb. *The Crow* seeing *that* rejoiceth, *as* an Ape, *to imitate* the Eagle, *He drops* Himself *upon* the Fleece *of a Ram*; dropt down *He is entangled*; entangled *he is taken*; taken *he is thrown* to the Boys.

MOR.

Quisque *æstimet* Se *suâ*, non *Virtute* Aliorum. *Tentes* Id, *Quod* possis *facere*.

MOR.

Let every One *esteem* Himself *by his own*, not *by the Virtue* of Others. *Attempt* That, *Which* thou mayst be able *to do*.

FABLE XLVII.

De invido CANE & BOVE.

CANIS *decumbebat* Præsepi *pleno* Fœni: *Bos* venit, *ut* comedat; *Ille* surrigens *Sese* prohibet: *Bos* inquit, *Dii* perdant *Te* cum *istâc* tuâ *Invidiâ*, Qui *nec* vescris *Fœno*, nec *sinis* Me *vesci*.

Of the envious DOG *and* the OX.

THE Dog *lay down* in a Rack *full* of Hay: *The Ox* cometh, *that* He may eat; *He* raising *Himself* hinders Him; *The Ox* says, *May the Gods* destroy *Thee* with *that* thy *Envy*, Who *neither* art fed *with Hay*, nor *sufferest* Me *to be fed*.

MOR.

Plerique *sunt* eo *Ingenio*, ut *invideant* Ea *Aliis*, Quæ *sunt* nulli *Usui* Sibi.

MOR.

Many *are* of that *Temper*, that *they envy* those Things *to Others*, Which *are* of no *Use* to Themselves.

FABLE

FABLE XLVIII.

De Corniculâ & Ove.

COrnicula *ſtrepitat* in *Dorſo* Oviculæ: *Ovis* inquit, *Si* obſtreperes *ſic* Cani, *ferres* Infortunium. *At* Cornicula *inquit*, ſcio *Quibus* inſultem, *moleſta* placidis, *amica* fævis.

MOR.

Mali *inſultant* innocenti & miti; *ſed* Nemo *irritat* feroces & malignos.

Of the Jackdaw *and* the Sheep.

THE Jackdaw *makes a Noiſe* on *the Back* of the Sheep: *The Sheep* ſays, *If* thou made a Noiſe *thus* to a Dog, *thou wouldeſt bear* the Damage. *But* the Jackdaw *ſaith*, I know *Whom* I may inſult, *troubleſome* to the mild, *friendly* to the cruel.

MOR.

Evil Men *inſult* the innocent *and* mild; *but* no One *irritates* the fierce *and* miſchievous.

FABLE XLIX.

De Pavone & Luſciniâ.

PAVO *queritur* apud *Junonem* Conjugem, & Sororem *Jovis*, Luſciniam *cantillare* ſuaviter, *Se* irrideri *ab* Omnibus *ab* raucam *Ravim*. Cui *Juno* inquit, *Luſcinia* longè *ſuperat* in Cantu, *Tu* Plumis; *Quiſque* habet *Suam* Dotem *à* Diis. *Decet* Unumquemq; *eſſe* contentum *ſua* Sorte.

MOR.

Sumamus *Ea*, Quæ *Deus* largitur, *grato* Animo, *neque* quæramus *majora*.

Of the Peacock *and* the Nightingale.

THE Peacock *complains* to *Juno* the Wife, *and* Siſter of *Jupiter*, that the Nightingale *ſung* ſweetly, *that He* was laughed at *by* All *for* his hoarſe *Squalling*. To whom *Juno* ſays, *The Nightingale* by far *excels* in Singing, *Thou* in Feather; *Every One* has *his* Gift *from* the Gods. *It becometh* Every One *to be* content *with his own* Lot.

MOR.

Let us take *thoſe Things*, Which *God* beſtows, *with a greatful* Mind, *nor* let us ſeek *greater Things*.

FABLE L.

De ſeniculâ MUSTELA & MURIBUS.

MUSTELA *carens* Viribus *præ* Senio *non valebat* inſequi *Mures* jam *ita*, ut *ſolebat*; cœpit *meditari* Dolum; *abſcondit* Se *in* Colliculo *Farinæ*, ſic *ſperans* fore, *ut*

Of the old WEASEL *and* the MICE.

THE Weaſel *wanting* Strength *thro'* old Age, *was not able* to purſue *the Mice* now *ſo*, as *He was wont*; He began *to meditate* a Trick; *He hides* Himſelf *in* a Heap *of Meal*, thus *hoping* that it would be,

that

ut venetur *extra* Laborem. *Mures* accurrunt & dum *cupiunt* esitare *Farinam*. Omnes *devorantur* ad *Unum* a *Mustelâ*.

Mor.

Ubi *Quispiam* fuerit *destitutus* Viribus, *est* Opus *Ingenio*. Lysander *Lacedæmonius* solebat *dicere* subinde, *quò* leonina *Pellis* non *perveniret*, Vulpinam *esse* assumendam.

that he may hunt *without* Labour. *The Mice* run to it, *and* whilst *they desire* to eat *the Meal*, They all *are devoured* to *One* by *the Weasel*.

Mor.

When *any One* shall be *destitute* of Strength, *there is* Need *of Wit*. Lysander *the Lacedæmonian* used *to say* often, *where* the Lion's *Skin* would not *reach*, that the Fox's *was* to be taken.

FABLE LI.

De Leone & Rana.

LEO, *cùm* audiret *Ranam* loquacem *magni*, putans *esse* aliquod *magnum* Animal, *vertit* Se *retrò*, et *stans* parum, *videt* Ranam *exeuntem è Stagno*; Quam *statim* indignabundus *conculcavit* Pedibus, *inquiens*, non movebis, *amplius* ullum *Animal* clamore, *ut* perspiciat *Te*.

Mor.

Fabula *significat*, quòd *apud* verbosos *Nihil* reperitur *præter* Linguam.

Of the Lion *and* the Frog.

THE Lion, *when* he heard *the Frog* talking *at a great Rate*, thinking it *to be* some *great* Beast, *turned* Himself *back*, and *standing* a little, *He sees* the Frog *going* out of *the Pool*; which *presently* enraged *He trod under* with his Feet, *saying*, Thou shalt not move *any more* any *Animal* with thy Noise, *that* He may look at *Thee*.

Mor.

The Fable *signifies*, that *among* noisy Men *Nothing* is found *except* a Tongue.

FABLE LII.

De Formica & Columba.

FOrmica *sitiens* venit *ad* Fontem, *ut* biberet; *fortè* incidit *in* Puteum. *Columba* supersedens *Arborem* imminentem *Fonti*, cùm *conspiceret* Formicam *ebrui* Aquis, *frangit* Ramulum *ex* Arbore, *Quem*

Of the Pismire *and* the Dove.

THE Pismire, *thirsting* came *to* a Fountain, *that* she might drink; *by chance* she fell *into* a Well. *The Dove* sitting upon *a Tree* hanging over *the Fountain*, when *she saw* the Pismire *overwhelmed* in the Waters, *breaks* a little Branch *from* the Tree, *Which*

Quem dejicit *ſine* Morâ *in* Fontem. *Formica* conſcendens *Hunc* ſervatur. *Auceps* venit, *ut* capiat *Columbam*; Formica *percipiens* Id, *mordet* unum *ex* Pedibus *Aucupis*; Columba *avolat*.

MOR.

Fabula *ſignificat*, cùm *Bruta* ſunt *grata* in *Beneficos*, eò *magis* Ii *debent* eſſe, *Qui* ſunt *Participes* Rationis.

Which ſhe throws *without* Delay *into* the Fountain. *The Piſmire* getting upon *This* is ſaved. *The Fowler* comes, *that* he may take *the Dove*; the Ant *perceiving* That, *bites* one *of* the Feet *of the Fowler*; the Dove *flies away*.

MOR.

The Fable *ſignifies*, when *Brutes* are *grattful* to *Benefactors*, by ſo much *the more* They *ought* to be, *Who* are *Partakers* of Reaſon.

FABLE LIII.

De Pavone & Picâ.

GENS *Avium* cùm *vagaretur* liberè, *optabat* Regem *dari* Sibi. *Pavo* putabat *Se* imprimis *dignum*, Qui *elegeretur*, quia *eſſet* formoſiſſimus. *Hoc* accepto *in* Regem, Pica inquit, *O Rex*, ſi, *Te* imperante, *Aquila* cœperit *inſequi* Nos *perſtrenuè* ut *ſolet*, quo *Modo* abiges *Illam?* quo *Pacto* ſervabis *Nos?*

MOR.

In *Principe* Forma *non eſt* tàm *ſpectanda*, quàm *Fortitudo* Corporis & Prudentia.

Of the Peacock *and* the Magpie.

THE Nation *of Birds*, when *they wandered* freely, *wiſhed for* a King *to be given* to Them. *The Peacock* thought *Himſelf* chiefly *worthy*, Who *ſhould be choſen*, becauſe *He was* the moſt beautiful. *He* being received *for* King, *The Magpie* ſays, *O King*, if, *You* governing, *the Eagle* ſhould begin *to purſue* Us *ſtrenuouſly*, as *ſhe is wont*, by what *Method* will you drive away *Her?* by what *Means* will you preſerve *Us?*

MOR.

In *a Prince* Beauty *is not* ſo much *to be regarded*, as *Strength* of Body, *and* Prudence.

FABLE LIV.

De Ægroto & Medico.

MEdicus *curabat* Ægrotum; *tandem* Ille *moritur*; tum *Medicus* inquit *ad* Cognatos, *Hic* peribat *Intemperantiâ*.

Of the Sick Man *and* the Phyſician.

A Phyſician *had in Cure* a Sick Man; *at length* He *dieth*; then *the Phyſician* ſaid *to* the Kinſmen, *This Man* periſhed *by Intemperance*.

MOR.

MOR.

Niſi *Quis* reliquerit *Bibacitatem* & *Libidinem* maturè, *aut* nunquam *perveniet* ad *Senectutem*, aut *eſt* habiturus *perbrevem* Senectutem.

MOR.

Unleſs *Any One* ſhall have left *Drunkenneſs* and *Luſt* timely, *either* He never *will arrive* to *old Age*, or *is* to have *a very ſhort* old Age.

FABLE LV.

De LEONE & aliis.

LEO, *Aſinus*, & *Vulpes* eunt *venatum*; ampla *Venatio* capitur; *capta* eſt *juſſa* partiri: *Aſino* ponente *Singulis* ſingulas *Partes*, Leo *irrugiebat*, rapit *Aſinum*, ac *laniat*. Poſtea *dat* id *Negotii* Vulpeculæ, *Quæ* aſtutior, *cùm* longè *optimâ* Parte *propoſitâ*, reſervaviſſet *vix* minimam, *Leo* rogat, *à* Quo *ſic docta?* Cui *Illa* inquit, *Calamitas* Aſini *docuit* Me.

Of the LION *and* other Beaſts.

THE LION, *the Aſs*, and *the Fox* go *to hunt*; an ample *Prey* is taken; *taken* is *commanded* to be parted: *The Aſs* putting *to each* their ſingle *Parts*, the Lion *roared*, he ſeizes *the Aſs*, and *butchers him*. Afterwards *he gives* that *Buſineſs* to the Fox, *Who* more cunning, *when* by far *the beſt* Part *being propoſed*, ſhe had reſerved *ſcarce* a very ſmall one, *the Lion* aſks, *by* Whom *ſo taught?* To Whom *She* ſays, *the Calamity* of the Aſs *has taught* Me.

MOR.

Ille *eſt* Felix, *Quem* alienа *Pericula* faciunt *cautum*.

MOR.

He *is* Happy, *Whom* others *Dangers* make *cautious*.

FABLE LVI.

De HÆDO & LUPO.

HÆdus *proſpectans* è *Feneſtrâ* audebat *laceſſere* Lupum *prætereuntem* Convitiis; *Cui* Lupus *ait*, Sceleſte, *Tu* non convitiaris *Mihi*, ſed *Locus*.

Of the KID *and* the WOLF.

A KID *looking* out of *a Window* dared *to provoke* a Wolf *paſſing by* with Revilings; *to Whom* the Wolf *ſays*, Wretch, *Thou* doſt not revile *Me*, but *the Place*.

MOR.

Tempus & Locus *ſemper* addunt *Audaciam* Homini.

MOR.

Time *and* Place *always* add *Boldneſs* to a Man.

FABLE LVII.

De Leone & Caprâ.

LEO *fortè* conſpicatus *Capram* ambulantem *editâ* Rupe *monet*, ut *deſcendat* in *viride* Pratum: *Capra* inquit, *Fortaſſe* facerem, *ſi* Tu abeſſes; *Qui* non ſuades *Mihi* iſtud, *ut* Ego *capiam* ullam *Voluptatem* inde; *ſed* ut *Tu* habeas, *Quod* famelicus *vores*.

MOR.

Ne habeas *Fidem* omnibus; *nam* Quidam *non conſulunt* Tibi, *ſed* Sibi.

Of the Lion *and* the Goat.

THE LION *by chance* having ſeen *a Goat* walking *on a high* Rock *adviſes*, that *ſhe would deſcend* into *the green* Paſture: *The Goat* ſays, *Perhaps* I ſhould do it, *if* You was away; *Who* do not perſuade *Me* to that, *that* I *may take* any *Pleaſure* thence; *but* that *Thou* mayſt have, *What* being hungry *Thou mayſt devour*.

MOR.

Do not have *Faith* in all; *for* Some *do not conſult* for You, *but* for Themſelves.

FABLE LVIII.

De VULTURE *aliiſque* AVIBUS.

VULTUR *adſimulat*, Se *celebrare* annuum *Natalem*; invitat *Aviculas* ad *Cœnam*; ferè *omnes* veniunt; *accipit* venientes *magno* Plauſu *Favoribuſque*: Vultur *laniat* acceptas.

MOR.

Omnes *non ſunt* Amici, *Qui* dicunt *blandè*, aut *ſimulant*, Se *facere* benignè.

Of the VULTURE *and other* BIRDS.

THE Vulture *feigns*, that He *would celebrate* his annual *Birth-Day*; He invites *the little Birds* to *Supper*; almoſt *all* come; *He receives* them coming *with great* Applauſe *and Favours*: The Vulture *butchers them* received.

MOR.

All *are not* Friends, *Who* ſpeak *fairly*, or *pretend*, that They *will do* kindly.

FABLE LIX.

De Anſeribus & Gruibus.

ANſeres *paſcebantur* ſimul *cum* Gruibus eodem *Agro*. Grues *conſpicatæ* Ruſticos, *leves* avolant; *Anſeres* capiuntur, *Qui* impediti *Onere* Corporis, *non poterant* ſubvolare.

Of the Geeſe *and* the Cranes.

THE Geeſe *were fed* at the ſame time *with* the Cranes in the ſame *Field*. The Cranes *having ſeen* the Countrymen, *being light* fly away; *The Geeſe* are taken, *Who* hindered *with Burden* of Body, *were not able* to fly away.

MOR.

Mor.

Urbe *expugnatâ* ab *Hostibus*, Inops *facile* subducit *Se*; at *Dives* captus *servit*. In *Bello* Divitiæ *sunt* magis *Oneri* quàm *Usui*.

Mor.

A City *being besieged* by *Enemies*, the poor Man *easily* withdraws *Himself*; but *the Rich* taken *serves*. In *War* Riches *are* more *for a Burden*, than *a Use*.

FABLE LX.

De Anu & Ancillis.

QUædam *Anus* habebat *Domi* complures *Ancillas*, quas *quotidie* excitabat *ad* Opus *ad* Cantum *Galli*, Quem *habebat* Domi, *antequam* lucesceret. *Ancillæ* tandem *commotæ* Tædio *quotidiani* Negotii *obtruncant* Gallum, *sperantes* jam, *Illo* necato, *Sese* dormituras *usque* ad *Meridiem*; sed hæc *Spes* decepit *Eas*; nam *Hera*, ut *rescivit*, Gallum *interemptum*, deinceps *jubet* Eas *surgere* intempestâ Nocte.

Mor.

Non *Pauci*, dum *student* evitare *Malum*, incidunt *in* gravius

Of the old Woman *and* her Maids.

A Certain *old Woman* had *at Home* many *Maids*, Whom *daily* she rouzed *to* Work *at* the Crowing *of a Cock*, which *she had* at Home, *before that* it was light. *The Maids* at length *moved* with the Wearisomness *of their daily* Business *behead* the Cock, *hoping* now, *He* being killed, *that They* should sleep *even* to *Mid-day*; but this *Hope* deceived *Them*; for *the Mistress*, as soon as *she knew*, that the Cock *was killed*, thenceforwards *commands* Them *to rise* at Mid-night.

Mor.

Not *a few*, whilst *they study* to avoid *an Evil*, fall *into* a heavier.

FABLE LXI.

De Asino & Equo.

ASinus *putabat* Equum *beatum*, quòd *esset* pinguis, & degeret *in* Otio; *verò* dicebat *Se* infelicem, *quòd* esset *macilentus*, & *strigosus*, & *quotidie* exerceretur *ab* immiti *Hero* in *ferendis* Oneribus. *Haud* multò *post* conclamant *ad* Arma; *tum* Equus *non repulit* Frænum *Ore*, Equi-

Of the Ass *and* the Horse.

THE Ass *thought* the Horse *happy*, because *he was* fat *and* lived *in* Idleness; *but* he called *Himself* unhappy, *because* He was *lean*, and *raw-boned*, and *daily* was exercised *by* an unmerciful *Master* in *bearing* Burdens. *Not* much *after* they cry *to* Arms; *then* the Horse *drove not back* the Bridle *from his Mouth*, the

Equitem *Dorſo*, nec *Telum* Corpore. *Aſinus*, Hoc *viſo*, agebat *magnas* Gratias *Diis*, quòd *non feciſſent* Se *Equum*, ſed *Aſinum*.

MOR.

Sunt *Miſeri*, Quos *Vulgus* judicat *beatos*; & *non Pauci* ſunt *beati*, Qui *putant* Se *miſerrimos*. Sutor crepidarius *dicit* Regem *felicem*, non *conſiderans* in *quantas* Res & Solicitudines *diſtrahitur*, dum *interim* Ipſe *cantillat* cum *optimâ* Paupertate.

the Horſeman *from his Back*, nor *the Dart* from his Body. *The Aſs*, This *being ſeen*, gave *great* Thanks *to the Gods*, that *they had not made* him *a Horſe*, but *an Aſs*.

MOR.

They are *miſerable*, Whom *the Vulgar* judges *happy*; and *not a few* are *happy*, Who *think* Themſelves *moſt miſerable*. The Cobler *calls* the King *happy*, not *conſidering* into *how great* Affairs *and* Troubles *he is drawn*, whilſt *in the mean time* He *ſings* with *his beſt* Poverty.

FABLE LXII.

De LEONE & TAURO.

TAurus *fugiens* Leonem *incidit* in *Hircum*; Is *minitabatur* Cornu & caperatâ *Fronte*: Ad *Quem* Taurus *plenus* Irâ *inquit*, Tua *Frons* contracta *in* Rugas *non territat* Me; *ſed* metuo *immanem* Leonem, *Qui* niſi *hæreret* meo *Tergo* jam *ſcires* eſſe *non* ita *parvam* Rem *pugnare* cum *Tauro*.

Of the LION *and* the BULL.

THE Bull *flying* the Lion *fell* upon *the Goat*; He *threatened* with his Horn *and* wrinkled *Brow*: To *Whom* the Bull *full* of Anger *ſaid*, Thy *Brow* contracted *into* Wrinkles *does not affright* Me; *but* I fear *a vaſt* Lion, *Who* unleſs *he ſtuck* to my *Back*, now *you ſhould know* that it is *not* ſo *little* a Thing *to fight* with *a Bull*.

MOR.

Calamitas *non eſt* addenda *calamitoſis*. Eſt *Miſer* ſat, *Qui* eſt *ſemel* miſer.

MOR.

Calamity *is not* to be added *to the calamitous*. He is *miſerable* enough, *Who* is *once* miſerable.

FABLE LXIII.

De Teſtitudine & Aquila.

TÆdium *reptandi* occupaverat *Teſtitudinem*; ſi *Quis* tolleret *Eam* in *Cœlum*, pollicetur *Baccas* rubri *Maris*. Aquila *ſuſtulit*

Of the Tortoiſe *and* the Eagle.

WEarineſs *of creeping* had ſeized *the Tortoiſe*; if *any One* would lift up *Her* into *Heaven*, She promiſes *the Pearls* of the red *Sea*. The Eagle *took*

ſuſtulit Eam; *poſcit* Præmium; & fodit *Eam* non *habentem* Unguibus. *Ita*, Teſtudo, *Quæ* concupivit *videre* Aſtra, *reliquit* Vitam *in* Aſtris.

MOR.

Sis *contentus* tua *Sorte*. Fuère *Nonnulli*, Qui, *ſi* manſiſſent *humiles*, fuiſſent *tuti*; facti *ſublimes*, inciderunt *in* Pericula.

took up Her; *demands* the Reward; *and* pierces *Her* not *having it* with her Talons. *Thus*, the Tortoiſe, *Which* deſired *to ſee* the Stars, *left* her Life *in* the Stars.

MOR.

Be *contented* with thy *Lot*. There have been *Some*, Who, *if* they had remained *low*, would have been *ſafe*; become *high*, have fallen *into* Dangers.

FABLE LXIV.

De CANCRO & ejus MATRE.

MAter *monet* Cancrum *retrogradum*, ut *eat* antrorſum. *Filius* reſpondet, *Mater*, I *præ*, ſequar.

MOR.

Reprehenderis *Nullum* Vitii, *cujus*, Ipſe *queas* reprehendi.

Of the CRAB *and* his MOTHER.

THE Mother *adviſes* the Crab *going backwards*, that *He would go* forwards. *The Son* anſwers, *Mother*, go you *before*, I will follow.

MOR.

You ſhould reprehend *no One* of a Vice, *of which* You Yourſelf *may be* reprehended.

FABLE LXV.

De SOLE & AQUILONE.

SOL & Aquilo *certant*; Uter *ſit* fortior. *Eſt* conventum *ab* Illis experiri *Vires* in *Viatorem*; ut *ferat* Palmam, *Qui* excuſſerit *Manticam*. Boreas *aggreditur* Viatorem *horriſono* Nimbo; *at* Ille *non deſiſtit* duplicare *Amictum* gradiendo. Sol *experitur* ſuas *Vires*, Nimboque *paulatim* evicto, *emittit* Radios. *Viator* incipit *æſtuare*, ſudare, *anhelare*: Tandem *nequiens* progredi *reſidet*

Of the SUN *and* the NORTH-WIND.

THE Sun & the North-Wind *ſtrive*, Whether *is* the ſtronger. *It is* agreed *by* them to try *their Strength* upon *a Traveller*; that *He bear* the Palm, *Who* ſhall have ſhaken off *his Cloak*. Boreas *ſets upon* the Traveller *with a rattling* Cloud; *but* He *does not deſiſt* to double *his Cloak* in going on. The Sun *tries* his *Strength*, and the Storm *little by little* being overcome, *ſends forth* his Beams. *The Traveller* begins *to grow hot*, to ſweat, *to pant*; At length *not being able* to go on *He*

reſidet ſub *frondoſo* Nemore. *Ita* Victoria *contigit* Soli.

MOR.

Id *ſæpe* obtinetur *Manſuetudine*, Quod *non poteſt* extorqueri *Vi*.

He ſits down under *a ſhady* grove. *Thus* the Victory *fell* to the Sun.

MOR.

That *often* is obtained *by Gentleneſs*, which *is not able* to be extorted *by Force*.

FABLE LXVI.

De ASINO.

ASinus *venit* in *Sylvam*. offendit *Exuvias* Leonis, *Quibus* indutus *venit* in *Paſcua*, territat & fugat *Greges* & *Armenta*. Venit, *Qui* perdiderat, *quæritat* ſuum *Aſinum*. Aſinus, *Hero* viſo, *accurrit*, imo *incurrit* ſuo *Rugitu*. At *Herus* Auriculis *prehenſis*, Quæ *extabant*, inquit, *Mi* Aſelle, *poſſis* fallere *Alios*, Ego *probe* noſco *Te*.

MOR.

Ne *ſimules* Te *eſſe*, Quod *non es*; non *doctum*, cum *ſis* indoctus; *ne jactes* Te *divitem* & *nobilem*, cum *ſis* pauper & ignobilis; *etenim*, vero *comperto*, rideberis.

Of the Aſs.

THE Aſs *comes* into *the Wood*, finds *the ſkin* of a Lion, *with Which* being clad *He comes* into *the Paſtures*, affrights *and* puts to Flight *the Flocks* and *Herds*. He comes, *Who* had loſt him, *ſeeks* his *Aſs*. The Aſs, *his Maſter* being ſeen, *runs to him*, nay *runs upon Him* with his *Braying*. But *the Maſter* his Ears *being held*, Which *ſtood out*, ſays, *My* Aſs, *thou mayſt be able* to deceive *Others*, I *full well* know *Thee*.

MOR.

Do *not feign* Thyſelf *to be*, What *thou art not*; not *learned*, when *thou art* unlearned; *do not boaſt* Thyſelf *rich* and *noble*, when *Then art* poor *and* ignoble; *for*, the Truth *being found*, thou wilt be laughed at.

FABLE LXVII.

De mordaci CANE.

DOminus *alligavit* Nolam *Cani* ſubinde *mordenti* Homines, *ut* Quiſq; *caveret* Sibi. *Canis*, ratus *Id* Decus *tributum* ſuæ *Virtuti*, deſpicit *ſuos* Populares. *Aliquis* jam *gravis* Ætate & Auctoritate *accedit* ad

Of the biting Dog.

THE Maſter *tied* a little Bell *to the Dog* often *biting* Men, *that* every one *ſhould take heed* to Himſelf. *The Dog*, thinking *That* an Ornament *given* to his *Virtue*, deſpiſes *his* Neighbours. *One* now *grave* with Age *and* Authority *comes* to

ad *hunc* Canem, *monens* Eum, *ne erret*; nam *inquit*, Iſta *Nota* eſt *data* Tibi *in* Dedecus, *non* in *Decus*.

MOR.

Gloriosus *interdum* ducit *Id* Laudi *Sibi*, Quod *eſt* Vituperio *Ipſi*.

to *this* Dog, *adviſing* Him, *that he err not*; for *ſays he*, That *little Bell* is *given* to Thee *for* a Diſgrace, *not* for *a Grace*.

MOR.

The Vain-glorious *ſometimes* takes *That* for a Praiſe *to Himſelf*, Which *is* for a Diſgrace *to him*.

FABLE LXVIII.

De CAMELO.

CAmelus *deſpiciens* Se *querebatur*, Tauros *ire* Inſignes *geminis* Cornibus; *Se* inermem *eſſe* objectum *cæteris* Animalibus; *orat* Jovem *donare* Cornua *Sibi*: Jupiter *ridet* Stultitiam *Cameli*, nec *modò* negat *Votum* Cameli, *verùm* & *decurtat* Auriculas *Beſtiæ*.

MOR.

Quiſque ſit *contentus* ſuâ *Fortunâ*: Etenim *Multi* ſecuti *meliorem*, incurrêre *pejorem*.

Of the CAMEL.

THE Camel *deſpiſing* Himſelf *complained*, that the Bulls *went* remarkable *with two* Horns; *that He* without Arms *was* expoſed *to the other* Animals; *He prays* Jupiter *to give* Horns *to Him*: Jupiter *laughs at* the Folly *of the Camel*, nor *only* denies *the Wiſh* of the Camel, *but* alſo *crops* the Ears *of the Beaſt*.

MOR.

Let every One be *contented* with his own *Fortune*: For *Many* having followed *a better*, have run into *a worſe*.

FABLE LXIX.

De duobus AMICIS & URSO.

DUO *Amici* faciunt *Iter*; Urſus *occurrit* in *Itinere*; Unus *ſcandens* Arborem *evitat* Periculum; *Alter*, cùm *non eſſet* Spes *Fugæ*, procidens *ſimulat* Se *mortuum*. Urſus *accedit*, & *olfacit* Aures & Os. *Homine* continente *Spiritum* & *Motum*, Urſus, *Qui* parcit *Mortuis*, credens *Eum* eſſe *mortuum*, abibat. *Poſtea*

Of the two FRIENDS *and* the BEAR.

TWO *Friends* make *a Journey*; a Bear *meets them* in *the Road*; One *climbing up* a Tree *ſhuns* the Danger; *The other*, when *there was not* Hope *of Flight*, falling down *feigns* Himſelf *Dead*. The Bear *comes*, and *ſmells* to his Ears *and* Mouth. *The Man* holding in *Breath* and *Motion*, The Bear, *Which* ſpares *the dead*, believing *that He* was *dead*, went away. *Afterwards*

Posteà Socio *percontante* quidnam *Bestia* dixisset *Illi* accumbenti *in* Aurem, *ait*, Monuisse *Hoc*, ne unquam *facerem* Iter *cum* Amicis *istius* Modi.

MOR.

Adversæ *Res* & *Periculà* designant *verum* Amicum.

Afterwards the Companion *asking* what *the Beast* had said *to Him* lying down *in* his Ear, *He says*, that He had advised *This*, that I should not ever *make* a Journey *with* Friends *of this* Kind.

MOR.

Adverse *Things* and *Dangers* show *the true* Friend.

FABLE LXX.

De Rustico & Fortunâ.

RUSTICUS, *cùm* araret, *offendebat* Thesaurum *in* Sulcis. *Fortuna* videns, *Nihil* Honoris *haberi* Sibi, *ita* locuta est *Secum*: Thesauro *reperto*, Stolidus *non est* gratus; *at* eo *ipso* Thesauro *amisso*, sollicitabit *Me* primam *omnium* Votis & Clamoribus.

MOR.

Beneficio *accepto*, simus *grati* Merenti *bene* de *Nobis*; Etenim *Ingratitudo* est *digna* privari *etiam* Beneficio, *Quod* modò *acceperit*.

Of the Countryman *and* Fortune.

THE Countryman, *when He* ploughed, *found* Treasure *in* the Furrows. *Fortune* seeing, *that nothing* of Honour *was had* to Her, *thus* spake *with Herself*: Treasure *being found*, the Fool *is not* grateful; *but* that *self-same* Treasure *being lost*, He will solicit *Me* first *of all* with Vows *and* Clamours.

MOR.

A Benefit *being received*, let us be *grateful* to Him deserving *well* of *Us*; For *Ingratitude* is *worthy* to be deprived *even* of the Benefit, *Which* lately *it may have received*.

FABLE LXXI.

De PAVONA & GRUE.

PAVO & Grus *cænant* unà: *Pavo* jactat *Se*, ostentat *Caudam*; Grus *fatetur* Pavonem *esse* formosissimis *Pennis*; tamen *Se* penetrare *Nubes* animoso *Volatu*, dum *Pavo* vix *supervolat* Tecta.

Of the Peacock *and* the Crane.

THE Peacock *and* the Crane *sup* together; *The Peacock* boasts *Himself*, shows *his Tail*: The crane *confesses* the Peacock *to be* of most beautiful *Feathers*; yet *that He* pierced *the Clouds* with a bold *Flight*, whilst *the Peacock* scarce *flies over* the Houses.

MOR.

MOR.

Nemo *contemneret* Alterum: *eſt* cuique *ſua* Dos; *eſt* cuique *ſua* Virtus: *Qui* caret *tuâ* Virtute, *forſan* habeat *Eam*, Quâ *Tu* careas.

MOR.

No man *ſhould deſpiſe* Another; *there is* to every one *his own* Portion; *there is* to every one *his own* Virtue: *He who* wanteth *thy* Virtue, *perhaps* may have *That* Which *thou* mayeſt want.

FABLE LXXII.

De QUERCU & ARUNDINE.

QUercus *effracta* validiore *Noto*, præcipitatur *in* Flumen, &, dum *fluitat*, fortè *hæret* ſuis *Ramis* in *Arundine*; miratur, *Arundinem* ſtare *incolumem* in *tanto* Turbine. *Hæc* reſpondet, *Se* eſſe *tutam* ſuâ *Flexibilitate*; Se *cedere* Noto, *Boreæ*; omni *Flatui*; nec *eſſe* Mirum, *quòd* Quercus *exciderit*, Quæ *concupivit* non *cedere*, ſed *reſiſtere*.

Of the OAK *and* the REED.

THE Oak *being broken* by the ſtronger *South Wind*, is thrown *into* the River, *and*, whilſt *She flows*, by Chance *ſticks* by her *Boughs* upon *a Reed*; ſhe wonders, *that a Reed* ſtood *ſafe* in *ſo great* a Whirlwind. *She* anſwers, *that She* was *ſafe* by her *Flexibility*; that She *yielded* to Notus, *to Boreas*; to every *Blaſt*; nor *was it* a Wonder, *that* the Oak *ſhould fall*, Who *deſired* not *to yield*, but *to reſiſt*.

MOR.

Ne *reſiſtas* Potentiori *ſed* vincas *Hunc* cedendo, & ferendo.

MOR.

Do not *reſiſt* One more powerful *but* overcome *Him* by yielding, *and* bearing.

FABLE LXXIII.

De LEONE & VENATORE.

LEO *litigat* cum *Venatore*; præfert *ſuam* Fortitudinem *Fortitudini* Hominis. *Poſt* longa *Jurgia* Venator *ducit* Leonem *ad* Mauſoleum, *in* Quo *Leo* erat *ſculptus* deponens *Caput* in *Gremium* Viri. *Fera* negat *Id* eſſe *ſatis* Indicii;

Of the LION *and* the HUNTER.

THE Lion *contends* with *the Hunter*; He prefers *his* Strength *to the Strength* of Man. *After* long *Diſputes* the Hunter *leads* the Lion *to* a Tomb, *on* Which *a Lion* was *carved* laying down *his Head* on *the Lap* of a Man. *The Beaſt* denies *that* to be *enough* Proof;

Indicii; *nam* ait, *Homines* ſculpere *Quod* vellent; *quòd* ſi *Leones* forent *Artifices*, Virum *jam* eſſe *ſculptum* ſub *Pedibus* Leonis.

Mor.

Quiſque, *Quoad* poteſt, & dicit, & facit *Id*, Quod *putat* prodeſſe *ſuæ* Cauſæ & Parti.

Proof; *for* he ſays, *that Men* carved *What* they would; *but* if *Lions* were *Artificers*, that the Man *now* would be *carved* under *the Feet* of the Lion.

Mor.

Every One, *as much as* he is able, *both* ſays, *and* does *That*, Which *he thinks* to be profitable *to his* Cauſe *and* Party.

FABLE LXXIV.

De Puero & Fure.

PUer *ſedebat* flens *apud* Puteum; *Fur* rogat *Cauſam* flendi; *Puer* dicit *Fune* rupto, *Urnam* Auri *incidiſſe* in *Aquas*. Homo *exuit* Se, *inſilit* in *Puteum*, quærit. *Vaſe* non *invento*, conſcendit, *atq*; ibi *nec* invenit *Puerum*, nec *ſuam* Tunicam: *Quippe* Puer, *Tunicâ* ſublata, *fugerat*.

Mor.

Interdum *falluntur*, Qui *ſolent* fallere.

Of the Boy *and* the Thief.

A BOY *ſat* weeping *at* a Well; *A Thief* aſks *the Cauſe* of his weeping; *the Boy* ſays, *the Rope* being broke, *that an Urn* of Gold *had fallen* into *the Waters*. The Man *undreſſes* Himſelf, *leaps* into *the Well*, ſeeks for it. *The Veſſel* not *being found*, He comes up, *and* there *neither* does He find *the Boy*, nor *his own* Coat; *For* the Boy, *the Coat* being taken away, *had fled*.

Mor.

Sometimes *they are deceived*, Who *are wont* to deceive.

FABLE LXXV.

De Rustico & Juvenco.

RUSTICUS *habebat* Juvencum *impatientem* omnis *Vinculi* & *Jugi*: Homo *aſtutulus* reſecat *Cornua* Beſtiæ; *nam* petebat *Cornibus*: tum *jungit* non *Currui*, ſed *Aratro*, ne pulſaret *Herum* Calcibus, *ut* ſolebat. *Ipſe* tenet *Stivam*, guadens, *effeciſſe* Induſtriâ,

Of the Countryman *and* the Steer.

A COUNTRYMAN *had* a Steer *impatient* of every *Chain* and *Yoke*: The Man *a little cunning* cuts off *the Horns* of the Beaſt; *for* he ſtruck *with his Horns*; then *He joins him* not *to the Cart*, but *to the Plough*, that he ſhould not ſtrike *his Maſter* with his Heels, as He was wont. *He* holds *the Plough*, rejoicing, *that He had affected* by

Induſtriâ, *ut* jam *foret* tutus & à *Cornibus*, & *ab* Ungulis. *Sed* Quid *evenit?* Taurus *ſubinde* reſiſtens *ſpargendo* Arenam *opplet* Os & Caput *Ruſtici* Eâ.

by Induſtry, *that* now *he ſhould be* ſafe *both* from *Horns*, and *from* Hoofs. *But* What *happened?* The Bullock *frequently* reſiſting *by ſcattering* the Sand *fills* the Mouth *and* Head *of the Countryman* with it.

MOR.

Nonnulli *ſunt* ſic *intractabiles*, ut *nequeant* tractari *ullâ* Arte, *aut* Conſilio.

MOR.

Some *are* ſo *intractable*, that *They cannot* be managed *by any* Art, or Council.

FABLE LXXVI.

De SATYRO & VIATORE.

SAtyrus, *Qui* olim *erat* habitus *Deus* Nemorum, *miſeratus* Viatorem *obrutum* Nive, *atq;* enectum *Algore*, ducit *in* ſuum *Antrum;* fovet *Igne*. At, *dum* ſpirat *in* Manus, *percontatur* Cauſam; *Qui* reſpondens *inquit*, ut *caleſiant*. Poſtea, *cùm* accumberent, *Viator* ſufflat *in* Pultem, *Quod* interrogatus *cur* faceret, *inquit*, ut *frigeſcat*. Tum *continuò* Satyrus *ejiciens* Viatorem *inquit*, Nolo, *ut* Ille *ſit* in *meo* Antro, *Cui* ſit *tam* diverſum *Os*.

Of the SATYR *and* the TRAVELLER.

A Satyr, *Who* formerly *was* accounted *a God* of the Woods, *having pitied* a Traveller *covered* with Snow, *and* almoſt dead *with Cold*, leads Him *into* his *Cave;* cheriſhes Him *with a Fire*. But, *whilſt* He breathes *into* his Hands, *He enquires* the Cauſe; *Who* anſwering *ſays*, that *they may be warm*. Afterwards, *when* they laid down, *the Traveller* blows *into* his Porridge. *Which* being aſked *why* He did, *He ſaid*, that *It may grow cool*. Then *immediately* the Satyr *caſting out* the Traveller *ſays*, I am not willing, *that* He *be* in *my* Cave, *Who* has *ſo* different *a Mouth*.

MOR.

Evita *bilinguem* Hominem, *Qui* eſt *Proteus* in *Sermone*.

MOR.

Avoid *a double-tongued* Man, *Who* is *a Proteus* in *Diſcourſe*.

FABLE LXXVII.

De TAURO & MURE.

MUS *momorderat* Pedem *Tauri*, fugiens *in* ſuum *Antrum*.

Of the BULL *and* the MOUSE.

THE Mouſe *had bit* the Foot *of the Bull*, flying *into* his *Hole*.

Taurus

The

Taurus *vibarat* Cornua, *quærit* Hoſtem, *videt* nuſquam. *Mus* irridet *Eum*; inquit, *quia* es *robuſtus*, ac *vaſtus*, idcirco *non contempſeris* Quemvis; *nunc* eximius *Mus* læſit *Te*, & *quidem* gratis.

MOR.

Nemo *pendat* Hoſtem *Flocci*.

The Bull *brandiſhes* his Horns, *ſeeks* his Enemy, *ſees him* no where. *The Mouſe* laughs at *Him*; ſays He, *becauſe* thou art *robuſt*, and *big*, therefore *you ſhould not have deſpiſed* any One; *now* a little *Mouſe* has hurt *Thee*, and *indeed* gratis.

MOR.

Let no Man *rate* his Enemy *at a lock of Wool*.

FABLE LXXVIII.

De RUSTICO & HERCULE.

CURRUS *Ruſtici* hæret *in* profundo *Luto*. Mox *ſupinus* implorat *Deum* Herculem; *Vox* intonat *è* Cœlo, *Ineptè*, flagella *tuos* Equos, *&* Ipſe *anniterre* Rotis, atq; *tum* Hercules *vocatus* aderit.

MOR.

Otioſa *Vota* proſunt *Nil*; Quæ *ſane* Deus *non audit*. *Ipſe* juva *Teipſum*, tum *Deus* juvabit *Te*.

Of the COUNTRYMAN *and* HERCULES.

THE Waggon *of a Countryman* ſticks *in* a deep clay. By and by *laying along* He implores *the God* Hercules; *a Voice* thunders *out of* Heaven, *Fool*, whip *thy* Horſes, *and* Thyſelf *try* at the Wheels, and *then*, Hercules *being called* will be preſent.

MOR.

Idle *Vows* profit *Nothing*; Which *indeed* God *does not hear*. *Thyſelf* help *Thyſelf*, then *God* will help *Thee*.

FABLE LXXIX.

De Cicadâ & Formicâ.

CUM *Cicada* cantet *per* Æſtatem, *Formica* exercet *ſuam* Meſſem, *trahens* Grana *in* Antrum, *Quæ* reponit *in* Hyemem. *Brumâ* ſæviente, *famelica* Cicada *venit* ad *Formicam*, & *mendicat* Victum. *Formica* renuit, *dictitans*, Seſe *laboraviſſe* dum *Illa* cantabat.

MOR.

Of the Graſhopper *and* the Piſmire.

WHEN *the Graſhopper* ſings *in* the Summer, *the Ant* exerciſes *her* Harveſt, *drawing* the Grains *into* a Hole, *Which* She lays up *againſt* Winter. *The Winter* raging, *the famiſhed* Graſhopper *comes* to *the Ant*, and *begs* Victuals. *The Ant* refuſes, *ſaying*, that She *had laboured*, whilſt *She ſung*.

MOR.

Mor.

Qui *eſt* ſegnis *in* Juventâ, *egebit* in *Senectâ*; & Qui *non parcit*, mox *mendicabit*.

Mor.

Who *is* ſlothful *in* Youth, *ſhall want* in *Age*; *and* Who *doth not ſpare*, by and by *ſhall beg*.

FABLE LXXX.

De Cane & Leone.

CANIS *jocans* occurrit *Leoni*, quid *Tu* exhauſtus *Inediâ* percurris *Sylvas* & *Devias?* ſpecta *Me* pinguem, & nitidum, *atque* conſequor *Hæc*, non *Labore*, ſed *Otio*. Tum *Leo* inquit, *Tu* quidem *habes* tuas *Epulas*, ſed *Stolide*, habes *etiam* Vincula; Eſto *Tu* Servus, *Qui* potes *ſervire*; Ego *quidem*, ſum *liber*, nec *volo* ſervire.

Mor.

Leo *reſpondit* pulchrè: *Etenim* Libertas *eſt* potior *omnibus* Rebus.

Of the Dog *and* the Lion.

A DOG *joking* meets *a Lion*, why *doſt Thou* exhauſted *with Want* run thro' *the Woods* and *By-places?* ſee *Me* fat, *and* ſleek, *and* I obtain *theſe Things*, not *by Labour*, but *by Idleneſs*. Then *the Lion* ſays, *Thou* indeed *haſt* thy *Dainties*, but *Fool*, Thou haſt *alſo* Chains; Be *Thou* a Slave, *Who* art able *to ſerve*; I *indeed*, am *free*, nor *am I willing* to ſerve.

Mor.

The Lion *anſwered* beautifully: *For* Liberty *is* better *than all* Things.

FABLE LXXXI.

De Piscibus.

FLuvialis *Piſcis* eſt *correptus* per *Vim* Fluminis *in* Mare, *ubi* efferens *ſuam* Nobilitatem, *pendebat* omne *marinum* Genus *vili*. Phoca *non tulit* Hoc, *ſed* ait, Tunc *fore* Indicium *Nobilitatis*, ſi *captus* portetur *ad* Forum *cum* Phocâ; *Se* iri *emptum à Nobilibus*, autem *Illum* à *Plebe*.

Mor.

Multi *ſunt* ſic *capti* Libidine *Gloriæ*, ut *Ipſi* jactent *Se*. Sed *Laus* fui

Of the Fishes.

A River *Fiſh* is *borne down* by *the Force* of the River *into* the Sea, *where* extolling *his* Nobility, *He valued* all *the Sea* Race *at a low Rate*. The Seal *bore not* This, *but* ſaid, Then *would be* a Proof *of Nobility*, if *taken* He ſhould be carried *to* Market *with* a Seal; *that He* ſhould be *bought* by *Nobles*, but *He* by *the common People*.

Mor.

Many *are* ſo *taken* with the Luſt *of Glory*, that *They* boaſt *Themſelves*. But *the Praiſe* of

fui *Oris* non datur *Homini* Laudi, *at* excipitur *cum* Risu *Auditorum.*

of his own *Mouth* is not given to *a Man* for a Praise, *but* is received *with* the Laughter *of the Hearers.*

FABLE LXXXII.

De Pardo & Vulpeculâ.

PArdus, *Cui* est *pictum* Tergum, *cæteris* Feris, *etiam* Leonibus *despectis* ab *Eo*, intumescebat. *Vulpecula* accedit *ad* Hunc, suadet *non* superbire, *dicens* quidem, *Illi* esse *speciosam* Pellem, *verò* Sibi *esse* speciosam *Mentem.*

MOR.

Est *Discrimen* & *Ordo* Bonorum: *Bona* Corporis *præstant* Bonis *Fortunæ*; sed *Bona* Animi *sunt* præferenda *His.*

Of the Leopard *and* the Fox.

THE Leopard, *Who* has *a painted* Back, *the other* Beasts, *even* the Lions *being despised* by *Him*, was puffed up. *The Fox* comes *to* Him, persuades Him *not* to be proud, *saying* indeed, *that He* had *a fine* Skin, *but* He *had a* fine *Mind.*

MOR.

There is *a Difference* and *Order* of good Things: *The Goods* of the Body *excel* the Goods *of Fortune*; but *the Goods* of the Mind *are* to be preferred *to These.*

FABLE LXXXIII.

De VULPE & FELE.

CUM *Vulpes* in *Colloquio*, Quod *Ille* erat *cum* Fele, *jactaret*, Sibi *esse* varias *Technas*, adeò *ut* haberet *vel* Peram *refertam* Dolis; *Autem* Felis *respondit*, Sibi *esse* duntaxat *unicam* Artem, *Cui* fideret, *si* esset *Quod* Discriminis. *Inter* confabulandum *repentè* Tumultus *Canum* accurrentium *auditus*; Ibi *Felis* subsilit *in* altissimam *Arborem*; interim *Vulpes* cincta *Canibus* capitur.

MOR.

Fabula *innuit*, nonnunquam *unicum* Consilium, *modò*

Of the FOX *and* the CAT.

WHEN *the Fox* in *a Discourse*, Which *He* had *with* the Cat, *boasted*, that He *had* various *Shifts*, so *that* He had *even a* Budget *full* of Tricks: *But* the Cat *answered*, That She *had* only *one* Art, *to which* She trusted, *if* there was *any Thing* of Danger. *In* the Discourse *suddenly* the Noise *of the Dogs* running *is heard*: Then *the Cat* leaps *into* a very high *Tree*; in the mean time *the Fox* surrounded *by the Dogs* is taken.

MOR.

The Fable *intimates*, that sometimes *one* Design, *so that*

modò ſit *verum*, & *efficax*, eſſe *præſtabilius* quàm *plures* Dolos, & frivola *Conſilia*.

ſo that it be *true*, and *effectual*, is *better* than *more* Tricks, *and* frivolous *Deſigns*.

FABLE LXXXIV.

De Rege & Simiis.

QUidam *Ægyptius* Rex *inſtituit* aliquot *Simios*, ut *perdiſcerent* Actionem *ſaltandi*. Nam, *ut* nullum *Animal* accedit *propiùs* ad *Figuram* Hominis, *ita* nec *aliud* imitatur *humanos* Actus *aut* meliùs, *aut* libentiùs. *Itaque* protinus *edoctæ* Artem *ſaltandi*, *cœperunt* ſaltare, *indutæ* purpureis *Veſtimentis*, ac *perſonatæ*; & *Spectaculum* jam *placebat* longo *Tempore* in *mirum* Modum; *donec* Quiſpiam *è* Spectatoribus *facetus* abjecit *Nuces* in *Medium*, Quas *habebat* clanculum *in* Loculis. *Ibi* ſtatim *Simiæ*, ſimul atque *vidiſſent* Nuces, *oblitæ* Choreæ, *cœperunt* eſſe *Id*, Quod *fuerant* antea, *ac* repentè *è* Saltatricibus *rediêrunt* in *Simias*; & *Perſonis* & *Veſtibus* dilaceratis, *pugnabant* inter *Se* pro *Nucibus*, non *ſine* maximo *Riſu* Spectatorum.

Of the King *and* the Apes.

A Certain *Egyptian* King *appointed* ſome *Apes*, that *they ſhould learn* the Action *of Dancing*. For, *as* no *Animal* cometh *nearer* to *the Figure* of a Man, *ſo* neither *any other* imitates *human* Actions *either* better, *or* more willingly. *Therefore* preſently *being taught* the Art *of Dancing*, *They began* to dance *clothed* in purple *Veſtments*, and *maſked*; and *the Sight* now *pleaſed* for a long *Time* after *a wonderful* Manner; *till* One *of* the Spectators *facetious* threw *Nuts* into *the Middle*, Which *he had* privately *in* his Pockets. *Then* preſently *the Apes*, as ſoon as *They ſaw* the Nuts, *having forgot* the Dance, *began* to be *That*, Which *They had been* before, *and* ſuddenly *from* Dancers *returned* into *Apes*; and *their Maſks* and *Clothes* being torn, *they fought* among *Themſelves* for *the Nuts*, not *without* the greateſt *Laughter* of the Spectators.

Mor.

Hæc *Fabula* admonet, *Ornamenta* Fortunæ *non mutare* Ingenium *Hominis*.

Mor.

This *Fable* admoniſheth, *that the Ornaments* of Fortune *do not change* the Diſpoſition *of a Man*.

FABLE

FABLE LXXXV.

De Asino & Viatoribus.

DUO *Quidam*, cùm *fortè* invenirent *Asinum* in *Sylvâ*, cœperunt *contendere* inter *Se*, Uter *Eorum* abduceret *Eum* Domum, *utì* suum; *nam* videbatur *pariter* objectus *Utriq;* à *Fortunâ*. Interim, *Illis* altercantibus *invicem*, Asinus *abduxit* Se, *ac* Neuter *potitus est* Eo.

Mor.

Quidam *excidunt* à *præsentibus* Commodis, *Quibus* nesciunt *uti* ob *Insciti*am.

Of the Ass *and* the Travellers.

TWO *certain Men*, when *by chance* they found *an Ass* in *a Wood*, began *to contend* between *Themselves*, Whether *of them* should lead *Him* Home, *as* his own; *for* he seemed *equally* offered *to Either* by *Fortune*. In the mean time, *They* wrangling *by Turns*, the Ass *withdrew* Himself, *and* Neither *obtained* Him.

Mor.

Some *fall* from *present* Advantages, *Which* they know not how *to use* thro' *Ignorance*.

FABLE LXXXVI.

De Corvo & Lupis.

CORVUS *comitatur* Lupos *per* ardua *Juga* Montium; *postulat* Partem *Prædæ* Sibi, *quia* secutus esset, & non destituisset *Eos* ullo *Tempore*. Deinde *est* repulsus *à* Lupis, *quia* non minùs *voraret* Exta *Luporum*, si *acciderentur*, quam *Exta* cæterorum *Animalium*.

Mor.

Non *Quid* agamus *est* semper *inspiciendum*; sed *quo* Animo *simus*, cùm *agamus*.

Of the Crow *and* the Wolves.

THE Crow *accompanies* the Wolves *thro'* the high *Tops* of the Mountains; *He demands* a Part *of the Prey* for Himself, *because* he had followed, *and* had not forsook *Them* at any *Time*. Then *he is* repulsed *by* the Wolves, *because* no less *would he devour* the Entrails *of the Wolves*, if *they should be slain*, than *the Entrails* of other *Animals*.

Mor.

Not *What* We may do *is* always *to be looked into*; but *of What* Mind *We be*, when *We do it*.

FABLE

FABLE LXXXVII.

De MURE nato *in* Ciſtâ.

MUS *natus* in *Ciſtâ* duxerat *ferè* omnem *Vitam* ibi, *paſtus* Nucibus, *Quæ* ſolebant *ſervari* in *Eâ*. Autem, *dum* ludens, *circa* Oras *Ciſtæ* decidiſſet, & quæreret *Aſcenſum*, reperit *Epulas* lautiſſimè *paratas*, Quas *cùm* cœpiſſet *guſtare* inquit, *Quàm* Stolidus *fui* hactenus, *Qui* credebam *eſſe* Nihil *in* toto Orbe *melius* meâ *Ciſtulâ*? Ecce! *quàm* veſcor *ſuavioribus* Cibis *hìc!*

MOR.

Hæc *Fabula* indicat, *Patriam* non *diligendam* ita, *ut* non adeamus ea *Loca*, ubi *poſſimus* eſſe *beatiores*.

Of the MOUSE born *in* the Cheſt.

A Mouſe *born* in *a Cheſt* had led *almoſt* all *his Life* there, *fed* with Nuts, *Which* were wont *to be kept* in *It*. But, *whilſt* playing *about* the Edges *of the Cheſt* He fell down, *and* tried at *getting up*. He found *Dainties* moſt ſumptuouſly *prepared*, Which *when* He had began *to taſte*, He ſaid, *How* fooliſh *have I been* hitherto, *Who* believed *there was* nothing *in* the whole World *better* than my *Cheſt*? Behold! *how* I am fed *with ſweeter* Meats *here!*

MOR.

This *Fable* ſhows, *that a Country* is not *to be beloved* ſo, *that* We *may not go* to thoſe *Places*, where *We may be able* to be *more happy*.

FABLE LXXXVIII.

De RUSTICO *impetrante* ut *Triticum* naſceretur *abſque* Ariſtis.

QUidam *Ruſticus* impetraverat *a* Cerere, *ut* Triticum *naſceretur* abſq; *Ariſtis*, ne *læderet* Manus *Metentium* & *Triturantium*; Quod, *cùm* inaruit, *eſt depaſtum* à *minutis* Avibus: *Tum* Ruſticus *inquit*, Quàm *dignè* patior! *Qui* Cauſâ *parvæ* commoditatis *perdidi* etiam *maxima* Emolumenta.

Of the COUNTRYMAM *obtaining*, that *Wheat* ſhould grow *without* Beards.

A Certain *Countryman* had obtained *from* Ceres, *that* Wheat *ſhould grow* without *Beards*, that it might not *hurt* the Hands *of the Reapers* and *Threſhers*; Which, *when* it grew ripe, *was eat up* by *the ſmall* Birds: *Then* the Countryman *ſaid*, How *worthily* I ſuffer! *Who* for the Sake *of a ſmall* Commodity *have loſt* even *the greateſt* Advantages.

MOR.

Mor.

Fabula *indicat*, paiva *Incommoda* penſanda *majori* Utilitate.

Mor.

The Fable *ſhows*, that ſmall *Diſadvantages* are to be weighed *with a greater* Profit.

FABLE LXXXIX.

De Accipitre *inſequente* Columbam.

CUM *Accipiter* inſequeretur *Columbam* præcipiti *Volatu*, ingreſſus *quandam* Villam *eſt* captus *à* Ruſtico, *Quem* obſecrabat *blande*, ut *dimitteret* Se; *nam*, dixit, *non læſi* Te. *Cui* Ruſticus *reſpondit*, nec *Hæc* læſerat *Te*.

Mor.

Fabula *indicat*, Eos *puniri* meritò, *Qui* conantur *lædere* innocentes.

Of the Hawk *purſuing* the Pigeon.

WHEN *the Hawk* purſued *the Pigeon* with a ſpeedy *Flight*, having entered *a certain* Village *He was* taken *by* a Countryman, *Whom* He beſought *fairly*, that *He would diſmiſs* Him; *for*, ſaid He, *I have not hurt* Thee. *To whom* the Countryman *anſwered*, nor *had She* hurt *Thee*.

Mor.

The Fable *ſhews*, that They *are puniſhed* deſervedly, *Who* endeavour *to hurt* the Innocent.

FABLE XC.

De Rustico *tranſiturо* Amnem.

RUſticus *tranſiturus* Torrentem, *Qui* fortè excreverat *Imbribus*, quærebat *Vadum*, & *cùm* tentaviſſet *eam* Partem *Fluminis*, Quæ *videbatur* quietior, & placidior, *reperit* Eam *altiorem*, quàm *fuerat* opinatus; *rurſus* adinvenit *breviorem*, & *tutiorem* Partem; *ibi* Fluvius *decurrebat* majori *Strepitu* Aquarum: *Tum* inquit *Secum*, Quàm *tutiùs* poſſumus *credere* noſtram *Vitam* in *clamoſis* Aquis, *quàm* in *quietis* & *ſilentibus*.

Of the Countryman *about to paſs over* a River.

A Countryman *about to paſs over* a Torrent, *Which* by Chance had increaſed *by the Showers*, ſought *a Shallow*, and *when* He had tried *that* Part *of the River*, Which *ſeemed* more quiet, *and* ſmooth, *he found* It *deeper*, than *He had* thought; again He came to *a ſhallower*, and *ſafer* Part; *there* the River *ran down* with a greater *Noiſe* of Waters: *Then* He ſaid *with Himſelf*, How *more ſafely* are we able *to truſt* Our *Life* in *the Clamorous* Waters, *than* in *the quiet* and *ſilent*.

Mor.

Mor.

Admonemur *hâc* Fabulâ, *ut* extimeſcamus *Homines* verboſos, & minaces, *minùs* quàm *quietos*.

Mor.

We are admoniſhed *by this* Fable, *that* We ſhould fear *Men* verboſe, *and* threatning, *leſs* than *the quiet*.

FABLE XCI.

De Columbâ & Pica.

Columbâ *interrogata* à *Picâ*, Quid *induceret* Eam, *ut* nidificaret *ſemper* in *eodem* Loco, *cùm* ejus *Pulli* ſemper *ſurriperentur* inde, *reſpondit*, Simplicitas.

Mor.

Hæc *Fabula* indicat, *bonos* Viros *ſæpe* decipi *facilè*.

Of the Pigeon *and* the Magpie.

THE Pigeon *being aſked* by *the Pie*, What *could induce* Her, *that* She built *always* in *the ſame* Place, *when* Her *Young* always *were taken* from thence, *anſwered*, Simplicity.

Mor.

This *Fable* ſhows, *that good* Men *often* are deceived *eaſily*.

FABLE XCII.

De Asino & Vitulo.

Asinus & Vitulus, *cùm* paſcerentur *in* eodem *Prato*, præſentiebant *boſtilem* Exercitum *adventare* Sonitu *Campanæ*. Tum *Vitulus* inquit, *O* Sodalis, *fugiamus* hiac, *ne* Hoſtes *abducant* Nos *Captivos* Cui *Aſinus* reſpondit, *Fuge* Tu, *Quem* Hoſtes *conſueverunt* occidere, & eſſe: *Nihil intereſt* Aſini, *Cui* ubique *eadem* Conditio *ferendi* Oneris *eſt* propoſita.

Mor.

Hæc *Fabula* admonet *Servos*, ne formident *magnoperè* mutare *Dominos*, modò *futuri* non ſint *deteriores* prioribus.

Of the Ass *and* the Calf.

THE Aſs *and* the Calf, *when* they were fed *in* the ſame *Paſture*, perceived *an Enemy's* Army *to approach* by the Sound *of a Bell*. Then *the Calf* ſaid, *O* Companion, *let us* fly hence, *leſt* the Enemies *lead away* Us *Captives*; To whom *the Aſs* anſwered, *Fly* Thou, *Whom* the Enemies *have been uſed* to ſlay, and to eat: *It is no Intereſt* of the Aſs, *to Whom* every where *the ſame* Condition *of bearing* a Burden *is* offered.

Mor.

This *Fable* warns *Servants*, that they may not fear *greatly* to change *their Lords* provided that *the future* be not *worſe* than the former.

FABLE

FABLE XCIII.

De VULPE & MULIERIBUS *edentibus* Gallinas.

VUlpes *tranſiens* juxta *quandam* Villam, *conſpexit* catervam *Mulierum* comedentem *alto* Silentio *plurimas* Gallinas *opiparè* aſſatas; *Ad* Quas *converſa* inquit, *Qui* Clamores & Latratus *Canum* eſſent *contra* Me, *ſi* Ego *facerem*, Quod *Vos* facitis? *Cui* quædam *Anus* reſpondens *inquit*, Nos *comedimus* Quæ *ſunt* Noſtra, *vero* Tu *furaris* aliena.

MOR.

Quod *eſt* meum *non attinet* ad *Te*. Ne *furare*; eſto *contentus* tuis *Rebus*.

Of the FOX *and* the WOMEN *eating* the Hens.

A FOX *paſſing* near *a certain* Village, *ſaw* a Heap *of Women* eating *in deep* Silence *very many* Hens *daintily* roaſted: *To* Whom *being turned* He ſaid, *What* Clamours *and* Barkings *of Dogs* would be *againſt* Me, *if* I *did* What *You* do? *To whom* a certain *old Woman* anſwering *ſaid*, We *eat* What *are* Ours, *but* Thou *ſtealeſt* other Men's Things.

MOR.

What *is* mine *does not belong* to *Thee*. Do *not ſteal*; be *content* with thy own *Things*.

FABLE XCIV.

De pinguibus CAPONIBUS & macro.

QUidam *Vir* nutricaverat *complures* Capones *in* eodem *Ornithoboſcio*; Qui *omnes* ſunt *effecti* pingues *præter* Unum, *Quem* Fratres *irridebant*, ut *macilentum*. Dominus *accepturus* nobiles *Hoſpites* lauto & ſumptuoſo *Convivio*, imperat *Coquo*, ut *interimat*, & *coquat* ex *His*, Quos *invenerit* pinguiores. *Pingues* audientes *Hoc* afflictabant *Seſe*, dicentes, *O ſi* Nos *fuiſſemus* macilenti!

Of the fat CAPONS *and* the lean one.

A Certain *Man* had brought up *very many* Capons *in* the ſame *Crop*; Who *all* were *made* fat *except* One, *Which* his Brethren *laughed at*, as *lean*. The Maſter *about to receive* noble *Gueſts* in a neat *and* ſumptuous *Banquet*, commands *the Cook*, that *He ſhould kill* and *cook* out of *Theſe*, which *He ſhould find* the fatter. *The fat* hearing *This* afflicted *Themſelves*, ſaying, *O if* We *had been* lean!

MOR.

Mor.

Hæc *Fabula* eſt *confiſta* in *Solamen* Pauperum, *quorum* Vita *eſt* tutior, *quàm* Vita *Divitum.*

Mor.

This *Fable* was *invented* for *the Comfort* of the Poor, *whoſe* Life *is* ſafer, *than* the Life *of the Rich.*

FABLE XCV.

De Cygno canente *in* Morte, *reprehenſo* Cicon â.

Of the Swan ſinging *in* Death, *reprehended* by the Stork.

CYgnus *moriens* interrogabatur *à* Ciconiâ, *cur* in *Morte*, Quam *cætera* Animalia *adeò* exhorrent, *emitteret* Sonos *multò* ſuaviores, *quàm* in *omni* Vitâ; *cùm* potiùs *deberet* eſſe *mæſtus.* Cui *Cygnus* inquit, *Quia* non *cruciabor* ampliùs *Curâ* quærendi *Cibi.*

THE Swan *dying* was aſked *by* the Stork, *why* in *Death*, Which *other* Animals *ſo* fear, *He ſent forth* Sounds *much* ſweeter, *than* in *all* his Life; *when* rather *He ought* to be *ſad.* To whom *the Swan* ſaid, *Becauſe* I ſhall not *be tormented* longer *with the Care* of ſeeking *Meat.*

Mor.

Hæc *Fabula* admonet, *ne formidemus* Mortem; *Quâ* omnes *Miſeriæ* præſentis *Vitæ* præciduntur.

Mor.

This *Fable* admoniſhes, *that We do not fear* Death: *by Which* all *the Miſeries* of the preſent *Life* are cut off.

FABLE XCVI.

De Trabe & Bobus *trahentibus* Eam.

Of the Beam *and* the Oxen *drawing* It.

ULmea *Trabs* conquerebatur *de* Bobus, *dicens*, O *Ingrati*, Ego *alui* Vos *multo* Tempore *meis* Frondibus; *verò* Vos *trahitis* Me *veſtram* Nutricem *per* Saxa & Luta. *Cui* Boves; *Noſtra* Suſpiria & Gemitus & Stimulus, *Quo* pungimur, *poſſunt* docere *Te*, quòd *inviti* trahimus *Te.*

AN Elm *Beam* complained *of* the Oxen *ſaying*, O *ungrateful*, I *have fed* You *a long* Time *with my* Leaves; *but* You *draw* Me *your* Nouriſher *thro'* Stones *and* Dirt. *To whom* the Oxen; *Our* Sighs *and* Groans *and* the Goad, *with which* We are pricked, *are able* to teach *Thee*, that *unwilling* We draw *Thee.*

Mor.

Mor.

Hæc *Fabula* docet *Nos*, ne excandeſcamus *in* Eos, *Qui* lædunt *Nos*, non *ſuâ* Sponte.

Mor.

This *Fable* teaches *Us*, that we ſhould not be hot *againſt* Them, *Who* hurt *Us*, not *of their own* Accord.

FABLE XCVII.

De Anguillâ *conquerente*, quòd *infeſtaretur* magìs, *quàm* Serpens.

ANguilla *interrogabat* Serpentem, *cur*, cùm *eſſent* ſimiles, *atq*; cognati, *homines* tamen *inſequerentur* Se *potiùs*, quam *Illam*: Cui *Serpens* inquit, *quia* rarò *lædunt* Me *impuni*.

Mor.

Hæc *Fabula* indicat, *Eos* ſolere *lædi* minùs, *Qui* ulciſcuntur.

Of the Eel *complaining*, that *He was infeſted* more *than* the Serpent.

THE Eel *aſked* the Serpent, *why*, ſeeing that *They were* alike, *and* Kinsfolk, *Men* yet *purſued* Him *rather*, than *Her*: To whom *the Serpent* ſaid, *becauſe* ſeldom *do They hurt* Me *unpuniſhed*.

Mor.

This *Fable* ſhows, *that they* are wont *to be hurt* leſs, *Who* revenge.

FABLE XCVIII.

De Asino, Simia, & Talpa.

ASino *conquerente*, quòd *careret* Cornibus; *verò* Simia, *quò* Cauda *deeſſet* Sibi; *Talpa* inquit, *Tacete*, cùm *videas* Me *eſſe* captum *Oculis*.

Mor.

Hæc *Fabula* pertinet *ad* Eos, *Qui* non ſunt *contenti* ſua *Sorte*; Qui, ſi *conſiderarent* Infortunia *Aliorum*, tolerarent *ſua* æquiore *Animo*.

Of the Ass, the Ape, *and* the Mole.

THE Aſs *complaining*, that *He wanted* Horns; *but* the Ape, *that* a Tail *was wanting* to Him; *The Mole* ſaid, *Hold your Peace*, when *you ſee* Me *to be* deprived *of Eyes*.

Mor.

This *Fable* pertains *to* Them, *Who* are not *content* with their own *Condition*; Who, if *They conſidered* the Misfortunes *of Others*, would bear *their own* with a more patient *Mind*.

FABLE

FABLE XCIX.

De Nautis *implorantibus* Auxilium *Sanctorum.*

QUidam *Nauta* deprehenſus *in* Mari *ſubitâ* & *atrâ* Tempeſtate, *cæteris* ejus *Sociis* implorantibus *Auxilium* diverſorum *Sanctorum*, inquit, *Neſcitis* Quod *petitis*; Etenim *antequam* iſti *Sancti* conferant *Sead Deum* pro *noſtrâ* Liberatione, *obruamur* hâc *imminenti* Procellâ. *Confugite* igitur *ad* Eum, *Qui* Abſque *Adminiculo Alterius* poterit *liberare* Nos *à* tantis *Malis*. Igitur, *Auxilio* Omnipotentis *Dei* invocato, *illico* Procella *ceſſavit*.

Mor.

Ne confugito *ad* imbecilliores, *ubi* Auxilium *potentioris* poteſt *haberi*.

Of the Mariners *imploring* the Help *of the Saints.*

A Certain *Mariner* overtaken *at* Sea *with a ſudden* and *dark* Tempeſt, *the reſt* of his *Companions* imploring *the Help* of different *Saints*, ſaid, *Ye know not* What *ye aſk*; For, *before that* thoſe *Saints* can betake *Themſelves* to *God* for *our* Deliverance, *We ſhall be overwhelmed* in this *imminent* Storm. *Fly* therefore *to* Him, *Who* without *the Help of Another* ſhall be able *to deliver* Us *from* ſo great *Evils*. Therefore, *the Help* of Almighty *God* being invoked, *preſently* the Storm *ceaſed*.

Mor.

Do not fly *to* the weaker, *where* the Help *of a more powerful* may *be had*.

FABLE C.

De Piſcibus *deſilientibus* è *Sartagine* in *Prunas.*

PIſces *adhuc* vivi *coquebantur* in *Sartagine* ferventi *Oleo*: Unus *Quorum* inquit, *Fratres*, Fugiamus *hinc*, ne pereamus. Tum *Omnes* pariter *exilientes* è *Sartagine* deciderunt *in* ardentes *Prunas*. Igitur *affecti* majore *Dolore* damnabant *Conſilium*, Quod *ceperant*, dicentes, *Quanto* atrociori *Morte* nunc *perimus!*

Of the Fiſhes *leaping* out of *the Frying-Pan* into *the Coals.*

FIſhes *yet* alive *were cooked* in a *Frying-Pan* with ſcalding *Oil*: One *of Which* ſaid, *O Brethren*, Let us fly *hence*, that we may not periſh. Then *All* in like manner *leaping* out of *the Frying-Pan* fell *upon* the burning *Coals*. Therefore *affected* with greater *Pain* They condemned *the Counſel*, Which *They had taken*, ſaying, *By how much* a more cruel *Death* now *do We periſh!*

Mor.

Mor.

Hæc *Fabula* admonet *Nos.* ut *vitemus* præsentia *Pericula* ita, *ne incidamus* in *graviora.*

Mor.

This *Fable* admonishes *Us*, that *We avoid* the present *Dangers* so, *that we do not fall* into *more grievous.*

FABLE CI.

De Quadrupedibus *ineuntibus* Societatem *cum* Piscibus *adversus* Aves.

QUadrupedes, *cùm* Bellum *esset* indictum *Sibi* ab *Avibus*, ineunt *Fœdus* cum *Piscibus*, ut *tuerentur* Se *eorum* Auxilio *à* Furore *Avium.* Autem, *cùm* expectarent *optata* Auxilia, *Pisces* negant, *Se* posse *accedere* ad *Se* per *Terram.*

Mor.

Hæc *Fabula* admonet *Nos*, ne faciamus *Eos* Socios, *Nobis*, Qui *cùm* sit *Opus*, non possunt *adesse* Nobis,

Of the Four-footed Beasts *entering into* an Alliance *with* the Fishes *against* the Birds.

THE Four-footed *Beasts*, *when* War *was* proclaimed against *Them* by *the Birds*, enter into *a League* with *the Fishes*, that *they would defend* Them *with their* Help *from* the Fury *of the Birds.* But, *when* They expected *the desired* Succours, *the Fishes* deny, *that They* are able *to come* to *them* by *Land.*

Mor.

This *Fable* advises *Us*, that We do not make *Them* Companions *to Us*, Who, *when* there is *Need*, are not able *to be present* to Us.

FABLE CII.

De Viro, Qui *accessit* ad *Cardinalem* nuper *creatum* Gratiâ *gratulandi.*

QUidam *Vir* admodum *facetus*, audiens *suum* Amicum *adsumptum* ad *Dignitatem* Cardinalatûs, *accessit* ad *Eum* Gratiâ *gratulandi:* Qui *tumidus* Honore, *dissimulans* agnoscere *veterem* Amicum, *interrogabat*, Quisnam esset. Cui *ille* inquit, *ut* erat *promptus* ad *Jocas*, Misereſco

Of a Man, Who *went* to *a Cardinal* lately *created* for the Sake *of congratulating Him.*

A Certain *Man* very *facetious*, hearing *that his* Friend *was preferred* to *the Dignity* of the Cardinalship, *went to Him* for the Sake *of congratulating Him:* Who *puffed up* with the Honour, *dissembling* to know *his old* Friend, *asked*, Who *He was.* To whom *He* said, *as* He was *ready* at *Jests*, I pi-

ty

tescо *Tui & Cæterorum*, Qui *perveniunt* ad *Honores* hujus *Modi*; etenim, *quamprimum* estis assecuti *Dignitates* hujus *Modi*, ita *amittitis* Visum, *Auditumq*; & *cæteros* Sensus, *ut* non *amplius* dignoscatis *pristinos* Amicos.

Mor.

Hæc *Fabula* notat *Eos*, Qui *sublati* in *altum* despicient *veteres* Amicitias.

ty *Thee* and *Others*, Who *arrive* to *Honours* of this *Kind*: for, *as soon as* Ye have obtained *Dignities* of this *Kind*, so *do you lose* Sight, *and Hearing*, and *the other* Senses, *that* no *longer* do ye distinguish *old* Friends.

Mor.

This *Fable* denotes *Those*, Who *raised up* on *high* despise *ancient* Friendships.

FABLE CIII.

De Aquilâ & Picâ.

Pica *interrogabat* Aquilam, *ut* acciperet *Se* inter *suos* Familiares & Domesticos; *quando* mereretur *Id*, cùm *Pulchritudine* Corporis, *tum* Volubilitate *Linguæ* ad *peragenda* Mandata. *Cui Aquila* respondit, *facerem* Hoc, *ni* vererer, *ne* efferres *cuncta* tuâ *Loquacitate*, Quæ *fiant* intra *meam* Tegulam.

Mor.

Hæc *Fabula* monet, *linguaces* & *garrulos* Homines *non habendos* Domi.

Of the Eagle *and* the Magpie.

THE Magpie *asked* the Eagle, *that* She would receive *Her* among *her* Familiars *and* Domesticks; *seeing that* She deserved *That*, both *by Beauty* of Body, *and* Volubility *of Tongue* to *dispatch* Commands. *To whom the Eagle* answered, *I should do* This, *unless* I feared, *lest* Thou shouldst bear abroad *all Things* by thy *Talkativeness*, Which *may be done* within *my* Roof.

Mor.

This *Fable* advises, *that talkative* and *prating* Men *are not to be had* at Home.

FABLE CIV.

De Turdo *ineunte* Amicitiam *cum* Hirundine.

TUrdus *gloriabatur*, Se *contraxisse* Amicitiam *cum* Hirundine; *Cui* Mater *inquit*, Fili, *es*

Of the Thrush *entering* into Friendship *with* the Swallow.

THE Thrush *boasted*, that He *had contracted* a Friendship *with* the Swallow; *To whom* the Mother *said*, Son, Thou

es Stultus, *si* credas, Te posse *convivere* cum *Ea*, cùm *Uterq*; Vestrum *soleat* appetere *diversa* Loca; *etenim* Tu *delectaris* frigidis *Locis*, Illa *tepidis*.

Mor.

Monemur *hâc* Fabulâ *ne facianus* Eos *Amicos* Nobis, *Quorum* Vita *dissentit* a *nostrâ*.

Thou art a Fool; *if* Thou believe *that Thou* art able *to live* with *Her*, seeing that *Each* of you *is wont* to desire *different* Places; *for* Thou *art delighted* with cold *Places*, She *with warm*.

Mor.

We are advised *by this* Fable, *that We do not make* Them *Friends* to Us, *Whose* Life *differeth* from *ours*.

FABLE CV.

De quodam *Divite* & *Servo*.

ERat *quidam* Dives *habens* Servum *tardi Ingenii*, Quem *solebat nuncupare* Regem *Stultorum*: Ille *sæpe* irritatus *his* Verbis *statuit* referre *par* Hero; *etenim* semel *conversus* in *Herum* inquit, Utinam *essem* Rex *Stultorum*; etenim *nullum* Imperium *in* toto *Orbe* Terrarum *esset* latius *meo*; & *Tu* quoque *subesses* meo *Imperio*.

Mor.

Fabula *indicat*, Stultum *sæpe* loqui *opportune*.

Of a certain *Rich Man* and *his Servant*.

THere was *a certain* rich Man *having* a Servant *of a slow Wit*, Whom *He used to call* the King *of Fools*: He *often* irritated *at these* Words *resolved* to return *the like* to his Master; *for* once *turned* upon *his Master* he said, I wish *I was* the King *of Fools*; for *no* Empire *in* the whole *Globe* of Lands *would* be wider *than mine*; and *Thou* also *wouldst be under* my *Empire*.

Mor.

The Fable *shows*, that a Fool *often* speaks *pertinently*.

FABLE CVI.

De Urbanis Canibus *insequentibus* Villaticum.

COmplures *urbani* Canes *insequebantur* quendam *villaticum* præcipiti *Cursu*; Quos *Ille* diu *fugit*; nec *ausus est* repugnare: *At* ubi *conversus* ad *Eos* insequentes

Of the City Dogs *pursuing* the Village One.

MANY *City* Dogs *pursued* a certain *Village one* with a hasty *Course*; Whom *He* a long while *fled from*; nor *dared* to resist: *But* when *turned* to *Them* pursuing

insequentes *substitit*, & *Ipse* quoque *cæpit* ostendere *Dentes*, Omnes *pariter* substiterunt, *nec* Aliquis *Urbanorum* audebat *appropinquare* Illi. *Tunc* Imperator Exercitûs, *Qui* forte *aderat* ibi, *conversus* ad *suos* Milites *inquit*, Commilitones, *Hoc* Spectaculum *admonet* Nos, *ne* fugiamus, *cum* videamus *præsentiora* Pericula *imminere* Nobis *fugientibus*, quàm *repugnantibus*.

pursuing *He stopped*, and *He* also *began* to show *his Teeth*, They All *equally* stopped, *nor* any One *of the City ones* dared *to approach* him. *Then* the General of an Army, *Who* by Chance *was* there, *turned* to *his* Soldiers *said*, Fellow-Soldiers; *This* Sight *admonishes* Us, *that we do not* fly, *when* We see *more present* Dangers *to threaten* Us *flying*, than *resisting*.

FABLE CVII.

De Testudine & Ranis.

TESTUDO *conspicata* Ranas, *Quæ* pascebantur *in* eodem *Stagno*, adeò *leves*, agilesque, *ut* facilè *prosilirent* quòlibet, & saltarent *longissimè*, accusabat *Naturam*, quòd *procreâsset* Se *tardum* Animal, & *impeditum* maximo *Onere*, ut *neque* posset *movere* Se *facile*, & *assidue* premeretur *magnâ* Mole. At, *ubi* vidit *Ranas* fieri *Escam* Anguillarum, & *obnoxias* vel *levissimo* Ictui, *aliquantulùm* recreata *dicebat*, Quantò *est* melius *ferre* Onus, *Quo* *sum* munita *ad* omnes *Ictus*, quàm *subire* tot *Discrimina* Mortis?

Mor. Hæc *Fabula* indicat, *ne* feramus ægrè Dona *Naturæ*, Quæ *sæpe* sunt

FABLE CVII.

Of the Tortoise *and* the Frogs.

THE Tortoise *having seen* the Frogs, *Which* were fed *in* the same *Pool*, so *light*, and nimble, *that* easily *They leaped* any where, *and* jumped *very far*, accused *Nature*, that *She had made* Her a *slow* Animal, *and hindered* with the greatest *Burden*, that *neither* was She able *to move* Herself *easily*, and daily was pressed *with a great* Weight. But, *when* She saw *the Frogs* become *the Food* of the Eels, and *obnoxious* even *to the lightest* Blow, *a little* comforted *she said*, By how much *is it* better *to bear* a Burden, *by Which I am* fortified *to* all *Blows*, than *to undergo* so many *Dangers* of Death?

Mor. This *Fable* shows, *that we should not* bear *discontentedly* the Gifts *of Nature*, Which *often* are

sunt *majori* Commodo *Nobis*, quàm *Nos* valeamus *intelligere*.

are *a greater* Advantage *to Us*, than *We* may be able *to understand*.

FABLE CVIII.

De GLIRIBUS *volentibus* eruere *Quercum*.

GLires *destinaverant* eruere *Quercum*, glandiferam *Arborem*, Dentibus; *quò* haberent *Cibum* paratiorem, *ne cogerentur* totiès ascendere & descendere *Gratiâ* Victûs. Sed Quidam *ex* His, *Qui* longè *anteibat* cæteros *Ætate*, & *Experientiâ* Rerum, *obsterruit* Eos, *dicens*, Si *nunc* interficimus *nostram* Nutricem, *Quis* præbebit *Alimenta* Nobis, *ac* Nostris *Annis futuris*?

Of the DORMICE *willing* to over-turn *the Oak*.

THE Dormice *had designed* to over-turn *the Oak*, an Acorn-bearing *Tree*, with their Teeth; *that* they might have *Food* readier, *that They might not be forced* so often to ascend *and* descend *for the Sake* of Food. *But* One *of* These, *Who* by far *excelled* the rest *in Age*, and *Experience* of Things, *deterred* Them, *saying*, If *now* We destroy *Our* Nourisher, *Who* will afford *Nourishment* to Us, *and* Ours *for future Years*?

MOR.

Hæc *Fabula* monet, *prudentem* Virum *debere* intueri *non* modò *præsentia*, verùm *longè* prospicere *futura*.

MOR.

This *Fable* advises, *that a prudent* Man *ought* to look into *not* only *present Things*, but *afar off* to foresee *the future*.

FABLE CIX.

De CANE & HERO.

QUidam *habens* Canem, *quo* diligeretur *Illo* magis, *semper* pascebat *Eum* suis *Manibus*, & *solvebat* ligatum; *autem* jubebat *ligari* & *verberari* à *Servo*, ut *Beneficia* viderentur *esse* collata *in* Illum *à* Se, *autem* Malefacta *à* Servo. Autem *Canis* ferens *ægrè*, Se *assiduè*

Of the DOG *and* the MASTER.

A Certain Man *having* a Dog, *that* He should be beloved *by Him* more, *always* fed *Him* with his own *Hands*, and *loosed* Him bound; *but* ordered Him *to be bound* and *beat* by *a Servant*, that *the Benefits* should seem *to be* conferred *upon* Him *by* Himself, *but* the ill Turns *by* the Servant. *But the Dog* bearing *unkindly*, that He *daily*

assidue ligari, & verberari, *ausugit*; & *cùm* increpraretur à Domino, *ut* ingratus, & immemor *tantorum Beneficiorum*, Qui *fugisset* à *Se*, à *Quo* fuisset *semper* dilectus, & pastus, *autem* nunquam *ligatus*, & *verberatus*, respondit, *Puto* Id *factum* à *Te*, Quod Servus *facit* tuo *Jussu*.

Mor.

Fabula *indicat*, Eos *habendos* Malefactores, *Qui* fuêre *Causa* Maleficiorum.

daily was bound, *and* beat, *fled away*; and *when* He was blamed *by* the Master, *as* ungrateful, *and* unmindful *of so great Benefits*, Who *had fled* from *Him*, by *Whom* He had been *always* beloved, *and* fed, *but* never *bound*, and *beaten*, He answered, *I think* That *done* by *Thee*, Which a Servant *doth* by thy *Command*.

Mor.

The Fable *shows*, that Those *are to be accounted* Evil Doers, *Who* have been *the Cause* of evil Deeds.

FABLE CX.

De Avibus *timentibus* Scarabæos.

MAgnus *Timor* incesserat *Aves*, ne Scarabæi *occiderent*. Eas *Balistâ*, à *Quibus* audiverant *magnam* Vim *Pilarum* fuisse *fabricatam* in *Sterquilinio* summo *Labore*. Tum *Passer* inquit, *Nolite* expaveſcere; *etenim* quomodo *poterunt* jacere *Pilas* volantes *per* Aëra *in* Nos, *cùm* vix *trahant* Eas *per* Terram *magno* Molimine?

Mor.

Hæc *Fabula* admonet *Nos*, ne extimeſcamus *Opes* Hoſtium, *Quibus* videmus *Ingenium* deeſſe.

Of the Birds *fearing* the Beetles.

A Great *Fear* had seized *the Birds*, leſt the Beetles *should kill* Them *with a Croſs-Bow*, by *Whom* They had heard *a great* Power *of Bullets* had been *forged* on *a Dunghill* with very great *Labour*. Then *the Sparrow* ſaid, *Be not willing* to fear; *for* how *ſhall they be able* to caſt *Bullets* flying *thro'* the Air *upon* Us, *when* ſcarce *they can draw* Them *on* the Ground *with great* Labour?

Mor.

This *Fable* admoniſhes *Us*, that We fear not *the Riches* of Enemies, *to Whom* We ſee *that Wit* is wanting.

FABLE CXI.

De URSO & APIBUS.

URSUS *ictus* ab *Ape* est percitus *tantâ* Irâ, *ut* discerperet *tota* Alvearia *Unguibus*, in *Quibus* Apes *mellificaverant*. Tunc *universæ* Apes, *cùm* viderent *suas* Domos *dirui*, Cibaria *asportari*, Filios *necari*, subito *Impetu* invadentes *Ursum*, penè *necavêre* Aculeis; *Qui* vix *elapsus* ex *Manibus* Eorum, *dicebat* Secum, *Quantò* erat *meliùs* tolerare *Aculeum* unius *Apis*, quàm *concitare* tot *Hostes* in *Me* mea *Iracundia*?

MOR.

Hæc *Fabula* indicat *esse* longè *meliùs* sustinere *Injuriam* Unius, *quàm*, dum *volumus* punire *Unum*, comparare *Multos* Inimicos.

Of the BEAR *and* the BEES.

A BEAR *being stung* by a *Bee* was stirred *with so great* Anger, *that* He tore *all* the Hives *with his Paws*, in *Which* the Bees *had made Honey*. Then *all* the Bees, *when* they saw *their* Houses *overturned*, their Maintenances *taken away*, their Young *killed*, with a sudden *Onset* attacking *the Bear*, almost *killed Him* with their Stings; *Who* scarce *having slipt* out *of the Hands* of Them, *said* with Himself, *By how much* was *it better* to bear *the Sting* of one *Bee*, than *to raise up* so many *Enemies* against *Me* by my *Anger*?

MOR.

This *Fable* shows *it to be* far *better* to sustain *the Injury* of One, *than*, whilst *We are willing* to punish *One*, to get *many* Enemies.

FABLE CXII.

De MILITE & duobus EQUIS.

MIles *habens* optimum *Equum*, emit *Alium* nequicquam *parem* Illi *Bonitate*, Quem *nutriebat* multò *diligentiùs*, quàm *priorem*. Tum *Posterior* ait *sic* priori, *Cur* Dominus *curat* Me *impensiùs*, quàm *Te*; cùm *sim* comparandus *Tibi* neque *Pulchritudine*, neq; *Robore*, neque *Velocitate*?

Cui

Of the SOLDIER *and* the two HORSES.

A Soldier *having* a very good *Horse*, bought *Another* not at all *equal* to Him *in Goodness*, Whom *He nourished* much more *diligently* than *the former*. Then *the Latter* said *thus* to the former, *Why* does my Master *mind* Me *more diligently*, than *Thee*; seeing that *I am* to be compared *to Thee* neither *in Beauty*, nor *Strength*, nor *Swiftness*?

To

Cui *Ille* inquit, *Hæc* eſt *Naturæ* Hominum, *ut* ſint *ſemper* benigniores *in* novos *Hoſpites*.

To Whom *He* ſaid, *This* is *the Nature* of Men, *that* they are *always* more kind *to* new *Gueſts*.

Mor.

Hæc *Fabula* indicat *Amentiam* Hominum, *Qui* ſolent *anteponere* nova *veteribus*, etiamſi *ſint* deteriora.

Mor.

This *Fable* ſhows *the Madneſs* of Men, *Who* are wont *to preſer* new Things *to old*, altho' *they are* worſe.

FABLE CXIII.

De Aucupe & Fringillâ.

AUCEPS *tetenderat* Retia *Volucribus*, & *effuderat* largam *Eſcam* Illis *in* Areâ; *tamen* non capiebat *Aves* paſcentes; *quia* videbantur *paucæ* Sibi; *Quibus* paſtis, *ac* avolantibus, *Aliæ* advenirunt *paſtum*; Quas *quoq;* neglexit *capere* propter *Paucitatem*. Hoc *Ordine* ſervato *per* totum *Diem*, ac *Aliis* advenientibus, *Aliis* abeuntibus, *Illo* ſemper *expectante* majorem *Prædam*, tandem *cœpit* adveſperaſcere, *Tunc* Auceps, *Spe* amiſſâ *capiendi* multas, *cùm* jam *eſſet* Tempus *quieſcendi*, attrahens *ſua* Retia, *cepit* tantùm *unam* Fringillam, *quæ* infelix *Avis* remanſerat *in* Areâ.

Of the Fowler *and* the Chaffinch.

THE Fowler *had ſtretched out* his Nets *to the Birds*, and *had poured out* much *Food* to Them *in* a void Place; *yet* He did not take *the Birds* feeding; *becauſe* they ſeemed *Few* to Him: *Which* being fed, *and* flying away, *Others* come *to feed*; Which *alſo* He neglected, *to take* for *their Fewneſs*. This *Order* being kept *thro'* the whole *Day*, and *Others* coming, *Others* going away, *He* always *expecting* a greater *Prey*, at length *it began* to grow Evening: *Then* the Fowler, *the Hope* being loſt *of taking* many, *when* now *it was* Time *of reſting*, drawing up *his* Nets, *took* only *one* Chaffinch, *which* unhappy *Bird* had remained *in* the void Place.

Mor.

Hæc *Fabula* indicat, *Eos* ſæpe *vix* poſſe *capere* pauca, *Qui* volunt *comprehendere* omnia.

This *Fable* ſhows *that they* often *ſcarce* are able *to take* a few Things, *who* are willing *to take* all Things.

FABLE

FABLE CXIV.

De Sue & Cane.

SUS *irridebat* odori sequum *Canem*, Qui *adulabatur* Domino *Murmure* & *Caudâ*, à *Quo* fuerat *instructus* ad *aucupatoriam* Artem *multis Verberibus* & *Vellicationibus* Aurium: *Cui* Canis *inquit* Insane, *nescis* Quæ *sum* consecutus *ex* illis *Verberibus*; etenim *per Ea* vescor *suavissimâ* Carne *Perdicum* & *Coturnicum*.

Mor.

Hæc *Fabula* admonet *Nos*, ne feramus *iniquo* Animo *Verbera* Præceptorum, *Quæ* consueverunt *esse* Causa *multorum* bonorum.

FABLE CXIV.

Of the Swine *and* the Dog.

THE Swine *laughed at* the Scent-following *Dog*; Who *flattered* the Master *with a Murmur* and *his Tail*, by *Whom* He had been *instructed* for *the fowling* Art *with many Stripes* and *Plucks* of the Ears: *To whom* the Dog *said*, Mad Wretch, *Thou knowest not* What *I have* obtained *from* those *Stripes*; for *by Those* I am fed *with the most sweet* Flesh *of Partridges* and *Quails*.

Mor.

This *Fable* admonishes *Us*, that we should not bear *with an impatient* Mind *the Stripes* of Masters, *Which* have used *to be* the Cause *of many* good Things.

FABLE CXV.

De Trabe *increpante* Pigritiam *Bovum*.

TRabs, *Quæ* vehebatur *Curru*, increpabat *Boves*, ut *lentulos*, dicens, *Pigri*, Currite, *nam* portatis *leve* Onus: *Cui* Boves *responderunt*, Irrides *Nos*? Ignoras, *quæ* Pœna *manet* Te. *Nos* deponemus *hoc* Onus *citò*: autem *tum* Tu *cogeris* sustinere, *quoad* rumperis. Trabs *indoluit*, nec *ausa est* amplius *lacessere* Boves *Convitiis*.

Mor.

Hæc *Fabula* monet *Quemlibet*, ne insultet *Calam-*

Of the Beam *blaming* the Slowness *of the Oxen*.

THE Beam, *which* was carried *in a Waggon*, blamed *the Oxen*, as *slow*, saying, *Ye slow Wretches*, run, *for* ye carry *a light* Burden; *To whom* the Oxen *answered*, Dost Thou laugh at *Us*? Thou knowest not, *what* punishment *waits* Thee. *We* shall lay down *this* Burden *quickly*: but *then* Thou *shalt be forced* to bear, *until* thou mayest be broken. The Beam *grieved*, nor *dared* longer *to provoke* the Oxen *with Revilings*.

Mor.

This *Fable* adviseth *any One*, that He insult not *the*

Calamitatibus Aliorum, *cùm* Ipſe *poſſit* ſubjici *majoribus.*

the Calamities of Others, *When* He Himſelf *may be* ſubject *to greater.*

FABLE CXVI.

De CARDUELE & PUERO.

CARduelis *interrogata* à *Puero*, à *Quo* fuerat *habita* ſuis *Deliciis*, & *nutrita* ſuavibus *Cibis*, cur *egreſſa* Caveâ *nollet* regredi, *inquit*, Ut *poſſim* paſcere *meo* Arbitratu, *non* tuo.

MOR.

Hæc *Fabula* indicat, *Libertatem* Vitæ *anteponendam* cunctis *Deliciis.*

Of the LINNET *and* the BOY.

THE Linnet *being aſked* by *the Boy*, by *Whom* She had been *held* in his *Delights*, and *nouriſhed* with ſweet *Meats*, why *having gone out of* the Cage *She was unwilling* to return, *ſaid*, That *I may be able* to feed *at my* Pleaſure, *not* at thine.

MOR.

This *Fable* ſhews, *that Liberty* of Life *is to be preferred before* all *Delights.*

FABLE CXVII.

De Scurrâ & Epiſcopo.

SCurra *accidens* ad *quendam* Epiſcopum, *divitem* quidem, *ſed* avarum, *Calendis* Januarii, *petebat* aureum *Numiſma* Nomine *Strenæ*: Antiſtes *dixit*, Hominem *inſanire*, Qui *crederet*, tantam *Pecuniam* dari *Sibi* in *Strenam*. Tum *Scurra* cœpit *efflagitare* argenteum *Nummum*; ſed, *cùm* Ille *diceret*, Hoc *videri* nimium *Sibi*, orabat, *ut* traderet *Sibi* æreum *Quadrantem*: Sed *cùm* non poſſet *extorquere* Hunc *ab* Epiſcopo, *inquit*, reverende *Pater*, imperti *Me* tuâ *Benedictione* pro *Strenâ*: Tunc *Epiſcopus* inquit, *Fili*, flecte tua

Of the Jeſter *and* the Biſhop.

A Jeſter *coming* to *a certain* Biſhop, *rich* indeed, *but* covetous, *on the Calends* of January, *aſked* a Golden Piece of *Money* in the Name *of a New-Year's Gift*: The Prelate *ſaid*, that the Man *was mad*, Who *believed*, that ſo much *Money* would be given *Him* for *a New-Year's Gift*. Then *the Jeſter* began *to aſk* ſome Silver *Money*; but, *when* He *ſaid*, that This *ſeemed* too much *to Him*, He entreated, *that* He would give *Him* a braſs *Farthing*: But *when* he was not able *to wring* This *from* the Biſhop, *he ſaid*, reverend *Father*, reward *Me* with your *Bleſſing* for a *New-Year's Gift*: Then *the Biſhop* ſaid, *Son*, bend thy

tua *Genua, ut benedicam* Tibi. At *Scurra* inquit, *Ego* nolo *tuam* tam *vilem* Benedictionem; *etenim* si *valeret* æreum *Nummum*, profectò *nunquam* concederes *Eam* Mihi.

MOR.

Hæc *Fabula* est *confecta* contra *eos* Episcopos & Sacerdotes, Qui *æstimant* Opes & Divitias *pluris*, quam *Sacra*, & *Mysteria* Ecclesiæ.

thy *Knees*, that *I may bless* Thee. But *the Jester* said, *I* will not have *thy* so *cheap* Blessing; *for* if *it availed* a brass *Farthing*, truly *never* wouldst Thou grant *It* to Me.

MOR.

This *Fable* is *made* against *those* Bishops *and* Priests, Who *esteem* Wealth *and* Riches *more* than *the sacred Rites*, and *Mysteries* of the Church.

FABLE CXVIII.

De Upupâ *honoratâ* indignè.

FEre *omnes* Aves *invitatæ* ad *Nuptias* Aquilæ *ferebant* indigne, *Upupam* præferri *cæteris*, quia *esset* insignis *Coronâ*, & *ornata* versicoloribus *Pennis*; cùm *semper* esset *solita* volitare *inter* Stercora & Sordes.

MOR.

Hæc *Fabula* arguit *Stultitiam* Eorum, *Qui* in *honorandis* Hominibus *potiùs* soleant *observare* Nitorem *Vestium*, & *Præstantiam* Formæ, *quàm* Virtutes & Mores.

Of the Puet *honoured* unworthily.

ALmost *all* the Birds *being invited* to *the Wedding* of the Eagle *bore it* unworthily, *that the Puet* was preferred *to the rest*, because *she was* fine *with a Crown*, and *adorned* with various coloured *Feathers*; when *always* She was *wont* to nestle *among* the Mud *and* Filth.

MOR.

This *Fable* reproves *the Folly* of Them, *Who* in *honouring* Men *rather* are wont *to mind* the Splendour *of Cloathes*, and *Excellency* of Beauty, *than* Virtues *and* Morals.

FABLE CXIX.

De SACERDOTE & PYRIS.

QUidam *gulosus* Sacerdos *profecturus* extra *Patriam* ad *Nuptias*, ad *Quas* fuerat *invitatus*, reperit *Acervum* Pyrorum *in* Itinere

Of the PRIEST *and* the PEARS.

A Certain *greedy* Priest, *going* out of *his Country* to *a Wedding*, to *Which* He had been *invited*, found *a Heap* of Pears *in* the

Itinere, *Quorum* attigit ne Unum *quidem*; quin *potiùs* habens *Ea* Ludibrio, *conſperſit* Urinâ; *etenim* indignabatur, *Cibos* hujuſmodi *offerri* in *Itinere*, Qui *acceſſebat* ad *lautas* Epulas. *Sed* cùm *offendiſſet* in *Itinere* quendam *Torrentem* ita *auctum* Imbribus, *ut* non poſſet *tranſire* Eum *ſine* Periculo *Vitæ*, conſtituit redire *Domum*. Autem *revertens* jejunus *fuit* oppreſſus *tantâ* Fame, *ut* niſi comediſſet *illa* Pyra, *Quæ* conſperſerat *Urinâ*, cùm *non* *inveniret* Aliud, *fuiſſet* extinctus *Fame*.

Mor.

Hæc *Fabula* admonet, *Nihil* eſſe *contemnendum*, cùm *Nihil* ſit *tam* vile & abjectum, *Quod* non poſſit *aliquando* eſſe *Uſui*.

the Road, *of Which* He touched *not* One *indeed*; but *rather* having *Them* in Deriſion, *He ſprinkled them* with Urine; *for* He reſented, *that Meats* of this Kind *ſhould be offered* in *the Journey*, Who *was going* to *ſumptuous* Dainties. *But* when *he had found* in *the Way* a certain *Brook* ſo *increaſed* with the Showers, *that* He was not able *to paſs over* It *without* Danger *of Life*, He reſolved to return *Home*: But *returning* faſting *He was* oppreſſed *with ſo great* Hunger, *that* unleſs He had eat *thoſe* Pears, *Which* He had ſprinkled *with Urine*, when *He could not find* any thing elſe, *He had been* dead *with Hunger*.

Mor.

This *Fable* adviſes, *that Nothing* is *to be deſpiſed*, ſeeing that *Nothing* is *ſo* vile, *and* abject, *Which* may not *ſometime* be *of Uſe*.

FABLE CXX.

De Porco & Equo.

POrcus *conſpiciens* Equum *Bellatoris*, Qui *cataphractus* prodibat *ad* Pugnam, *inquit*, Stulte, *Quò* properas? *etenim* fortaſſe *morieris* in *Pugnâ*. Cui *equus* reſpondit, *Cultellus* adimet *Vitam* Tibi, *impinguato* inter *Lutum* & *Sordes*, cùm *geſſeris* *Nihil* dignam *Laude*; verò *Gloria* comitabitur *meam* Mortem.

Of the Hog *and* the Horſe.

THE Hog *beholding* the Horſe *of a Warrior*, Who *armed* went *to* Battle, *ſaid*, Fool, *Whither* doſt Thou haſten? *for* perhaps *Thou wilt die* in *the Fight*. To whom *the Horſe* anſwered, *A Knife* will take *Life* from Thee, *fattened* amongſt *Mud* and *Filth*, when *Thou ſhalt have done* *Nothing* worthy *of Praiſe*; but *Glory* ſhall accompany *my* Death.

Mor.

MOR.

Hæc *Fabula* innuit, *esse* honestius *occumbere*, Rebus *gestis* præclarè, *quàm* protrahere *Vitam* actam *turpiter*.

MOR.

This *Fable* hints, *that it is* more honest *to die*, Things *being carried* famously, *than* to protract *a Life* spent *basely*.

FABLE CXXI.

De Coriario *emente* Pellem *Ursi* nondum *capti* à *Venatore*.

COriarius *accidens* ad *Venatorem* emit *Pellem* Ursi *ab* Eo, & protulit *Pecuniam* pro *Eâ*. Ille *dixit*, Sibi *non esse* Pellem *Ursi* in *Præsentid*; cæterùm *postridia* profecturum *venatum*, &, *Urso* interfecto, *pollicetur*, Se *daturum Pellem* Illius *Ei*. Coriarius *profectus* in *Sylvam*, ascendit *altissimam* Arborem, *ut* inde *prospiceret* Certamen *Ursi* & *Venatoris*. Venator *intrepidus* profectus *ad* Antrum, *ubi* Ursus *latebat*, Canibus *immissis*, compulit *Illum* exire, *Qui*, Ictu *Venatoris* evitato, *prostravit* Eum *Humi*. Tunc *Venator* sciens, *hanc* Feram *non* sævire *in* Cadavera, *suo* Anhelitu *retento*, simulabat *Se* mortuum. *Ursus* olfaciens, *cùm* deprehenderet *Illum*, nec *spirantem* Naso, *nec* Ore, *abscessit*. Coriarius, *cùm* perspiceret *Feram* abesse, *ac* adesse *Nihil* ampliùs *Periculi*, deducens *Se* ex *Arbore*

Of the Tanner *buying* the Skin *of a Bear* not yet *taken* by *the Huntsman*.

THE Tanner *coming* to *the Hunter* bought *the Skin* of a Bear *of* Him, *and* proffered *Money* for *It*. He *said*, that He *had not* the Skin *of a Bear* at *present*; but *the Day after* He should go *to hunt*, and, *the Bear* being kil-ed *He promises*, that He *would give the Skin* of it *to Him*. The Tanner *having gone* into the *Wood*, ascends *a very high* Tree, *that* thence *He might behold* the Engagement *of the Bear* and *the Hunter*. The Hunter *unaffrighted* having gone *to the* Cave, *where* the Bear *lay hid*, the Dogs *being sent in*, forced *Him* to go out, *Who*, the Blow *of the Hunter* being avoided, *beat* Him *on the Ground*. Then *the Hunter* knowing, *that this* Beast *did not* rage *on* Carcasses, *his* Breath *being held*, feigned *Himself* dead. *The Bear* smelling, *when* he held *Him*, neither *breathing* at the Nose, *nor* Mouth, *went away*. The Tanner, *when* He perceived *the Beast* to be gone, *and* that there was *Nothing* more *of Danger*, letting down *Himself* out of

the

Arbore, & *accedens* ad *Venatorem*, Qui *audebat* nondum *surgere*, monebat *Illum*, ut *surgeret*: deinde *interrogavit*, Quid *Ursus* esset locutus *Ei* ad *Aurem*. Cui *Venator* inquit, *Monuit* Me, *ne vellem* deinceps *vendere* Pellem *Ursi*, nisi *priùs* cepe-rim *Eum*.

Mor.

Hæc *Fabula* indicat, *incerta* non habenda *pro* certis.

the Tree, and *coming* to *the Hunter*, Who *dared* not yet *to arise*, advised *Him*, that *He should arise*: then *He asked*, What *the Beast* had spoke *to Him* in *his Ear*. To whom *the Hunter* said, *He warned* Me, *that I should not be willing* hereafter *to sell* the Skin *of a Bear*, unless *I first* shall have taken *Him*.

Mor.

This *Fable* shows, *that uncertain Things* are not to be accounted *for* certain.

FABLE CXXII.

De Eremitâ & Milite.

QUidam *Eremita*, Vir *sanctissimæ* Vitæ, *hortabatur* Militem, *ut* seculari *Militiâ* relictâ, *Quam* Pauci *exercent* absque *Offensâ* Dei, & Discrimine *Vitæ*, tandem *traderet* Se *Quieti* Corporis, & consuleret *Saluti* Animæ. *Cui* Miles *inquit*, Pater, *faciam* quod *mones*; nam *est* verum, *quòd* hoc *Tempore* Milites *neque* audent *exigere* Stipendia, *licèt* sint *exigua*, neque *prædari*.

Mor.

Hæc *Fabula* indicat, *Multos* renunciare *Vitiis*, quia *Illi* non possunt *exercere* Illa *ampliùs*.

Of the Hermit *and* the Soldier.

A Certain *Hermit*, a Man *of most holy* Life, *advised* a Soldier, *that* secular *Warfare* being left, *Which* Few *exercise* without *Offence* of God, *and* Hazard *of Life*, at length, *he would give* Himself *to Quiet* of Body, *and* would consult *for Safety* of Soul. *To whom* the Soldier *said*, Father, *I will do* what *You advise*; for *it is* true, *that* at this *Time* Soldiers *neither* dare *to ask* Pay, *altho'* it be *small*, nor *to plunder*.

Mor.

This *Fable* shows, *that Many* renounce *Vices*, because *They* are not able *to exercise* Them *longer*.

FABLE

FABLE CXXIII.

De Viro & Uxore-*bigamis.*

QUidam *Vir*, ſuâ *Uxore* defunctâ, *Quam* valde *dilexerat*, duxit *Alteram*, & *Ipſam* Viduam; *Quæ* aſſiduè *objiciebat* Ei *Virtutes* & *fortia* Facinora *prioris* Mariti: *Cui*, ut *referret* Par, Ipſe *quoque* referebat *probatiſſimos* Mores, & inſignem *Pudicitiam* defunctæ *Uxoris*. Autem *quodam* Die, *irata* ſuo *Viro*, dedit *Partem* Caponis, *Quem* coxerat *in* Cœnam *Utriſq*; Pauperi *petenti* Eleemoſynam, *dicens*, Do *Hoc* Tibi *pro* Animâ *mei* prioris *Viri*; Quod *Maritus* audiens, *Paupere* accerſito *ab* Eo, dedit *reliquum* Caponis *Ei*, dicens, *Et* Ego *quoque* do *Hoc* Tibi *pro* Animâ *meæ* defunctæ *Uxoris*. Sic *Illi*, dum *Alter* cupit *nocere* Alteri, *tandem* non habuerunt *Quod* cœnarent.

MOR.

Hæc *Fabula* monet, *non eſſe* pugnandum *contra* Eos, *Qui* poſſunt *vindicare* Se *optime*.

Of the Man *and* Wife *twice married.*

A Certain *Man*, his *Wife* being dead, *Whom He* very much *had loved*, married *Another*, and *Her* a Widow; *Who* daily *objected* to Him *the Virtues* & *valiant* Deeds *of her former* Husband: *To Whom*, that *He might return* the Like, He *alſo* related *the moſt approved* Morals, *and* remarkable *Modeſty* of his dead *Wife*. But *on a certain* Day, *being angry with* her *Husband*, She gave *Part* of a Capon, *Which* ſhe had cooked *for* the Supper *of Each* to a poor Man *aſking* an Alms, *ſaying*, I give *This* to Thee *for* the Soul *of my* former *Husband*; Which *the Husband* hearing, *the poor Man* being called *by* Him, gave *the reſt* of the Capon *to Him*, ſaying, *And* I *alſo* give *This* to Thee *for* the Soul *of my* departed *Wife*. Thus *They*, while *One* deſires *to hurt* the other, *at length* had not *What* They might ſup on.

MOR.

This *Fable* adviſes, *that it is not* to be fought *againſt* Thoſe *Who* are able *to revenge* Themſelves *very well*.

FABLE CXXIV.

De LEONE & MURE.

LEO, *captus* Laqueo *in* Sylvâ, *cùm* videret *Se* ita *irretitum*, ut *non poſſet* explicare *Se*

Of the LION *and* the MOUSE.

THE LION, *taken* in a Snare *in* the Wood, *when* He ſaw *Himſelf* ſo *entangled*, that *He was not* able to extricate *Himſelf*

Se inde, *rogavit* Murem, *ut*, Laqueo *abroſa* ab *Eo*, liberaret *Eum*, promittens, *Se* non futurum *immemorem* tanti *Beneficii*; Quod *cùm* Mus *feciſſet* promptè, *rogavit* Leonem, *ut* traderet *Filiam* Sibi *in* Uxorem: *Leo* non abnuit *ut* faceret *Rem* gratam *ſuo* Benefactori. *Autem* nova *nupta* veniens *ad* Virum, *cùm* non videret *Eum*, Caſu *preſſit* Illum *ſuo* Pede, & contrivit.

Mor.

Hæc *Fabula* indicat, *Matrimonia* & *cætera* Conſortia *improbanda*, Quæ *contrahuntur* ab *Imparibus*.

Himſelf thence, *aſked* the Mouſe, *that*, the Snare *being gnawed* by *Him*, He would free *Him*, promiſing, *that He* would not be *unmindful* of ſo great *a Benefit*; Which *when* the Mouſe *had done* readily, *He aſked* the Lion, *that* He would give *his Daughter* to Him *to* Wife: *The Lion* refuſed not, *that* He might do *a Thing* grateful *to his* Benefactor. *But* the new *married Lady* coming *to* the Huſband, *when* She did not ſee *Him*, by Chance *preſſed* Him *with Her* Foot, *and* trod him to Pieces.

Mor.

This *Fable* ſhows, *that Marriages* and *other* Fellowſhips *are to be condemned*, Which *are contracted* by *Unequals*.

FABLE CXXV.

De Ulmo & Silere.

ULmus *nata* in *Ripâ* Fluminis *irridebat* Siler *proximum* Sibi, *ut* debile, & infirmum, *quòd* flecteretur *ad* omnem *vel* leviſſimum *Impetum* Undarum; *autem* extollebat *ſuam* Firmitatem & Robur *magnificis* Verbis; *quod* inconcuſſa *pertulerat* aſſiduos *Impetus* Amnis *multos* Annos. *Autem* Ulmus *tandem* perfracta *maximâ* Violentiâ *Undarum*, trahebatur *ab* Aquis: *Cui* Siler *ridens*, inquit, *Vicina*, Cur *deſeris* Me? *Ubi* nunc *eſt* tua *Fortitudo?*

Of the Elm *and* the Osier.

THE Elm, *born* on *the Bank* of a River, *laughed at* the Oſier *next* to Her, *as* weak *and* infirm, *becauſe* it would be bent *at* every *even* the lighteſt *Force* of the Waters; *but* She extolled *her own* Steadineſs *and* Strength *with magnificent* Words; *becauſe* unſhook *ſhe had borne* the daily *Attacks* of the River *many* Years. *But* the Elm *at laſt* being broken *by the very great* Violence *of the Waters*, was drawn along *by* the Waters: *To which* the Oſier *laughing*, ſaid, *Neighbour*, Why *doſt thou forſake* Me? *Where* now *is* thy *Fortitude?*

Mor.

MOR.

Fabula *indicat* Eos *esse* sapientiores, *Qui* cedunt *potentioribus*, quàm *Qui* volentes *resistere* superantur *turpiter*.

MOR.

The Fable *showeth* Those *to be* more wise, *Who* yield *to the more powerful*, than *They Who* willing *to resist* are overcome *basely*.

FABLE CXXVI.

De Cerâ *appetente* Duritiem.

CEra *ingemiscebat*, Se *esse mollem*, & *procreatam* penetrabilem *cuicunque* levissimo *Ictui*. Autem *videns* Lateres *factos* ex *Luto*, molliores *multò*, Se *pervenisse* in *tantam* Duritiem *Calore* Ignis, *ut* perdùrarent *multa* Secula, *jecit* Se *in* Ignem, *ut* consequeretur *eandem* Duritiem; *sed* statim *liquefacta* in *igne* est *consumpta*.

MOR.

Hæc *Fabula* admonet, *ne appetamus*, Quod *est* denegatum *Nobis* â *Naturâ*,

Of the Wax *desiring* Hardness.

THE Wax *grieved*, that It *was soft* and *made* penetrable *to every* the lightest *Blow*. But *seeing* the Bricks *made* of *Clay*, softer *by much*, that they *came* to *so great* Hardness *by the Heat* of the Fire, *that* They lasted *many* Ages, *It cast* itself *into* the Fire, *that* it might obtain *the same* Hardness; *but* presently *being melted* in *the Fire* it was *consumed*.

MOR.

This *Fable* advises, *that we desire not*, What *is* denied *Us* by *Nature*.

FABLE CXXVII.

De Agricola *affectante* Militiam, & Mercaturam.

QUidam *Agricola* ferebat *ægrè*, Se *assiduè* volvere *Terram*, nec *pervenire* ad *magnas* Divitias *suis* perpetuis *Laboribus*; cùm *videret* nonnullos *Milites*, Qui *ita* auxerant *Rem* Bello, *ut* incederent *bene* induti, & nutriti *lautis* Epulis *agerent* beatam *Vitam*. Igitur *suis* Ovibus *ven-*

Of the Husbandman *affecting* Warfare, *and* Merchandise.

A Certain *Husbandman* bore it *ill*, that He *daily* stirred up *the Earth*, nor *arrived* to *great* Riches *by his* perpetual *Labours*; when *He saw* some *Soldiers*, Who *so* had increased *an Estate* in the War, *that* They went *well* clothed, *and* fed *with sumptuous* Dainties *led* a happy *Life*. Therefore *his* Sheep *being*

venditis cum *Capris* ac *Bobus*, emit *Equos* & *Arma*, & *profectus eſt* in *Militiam*; Ubi, *cùm* eſſet *pugnatum* malè *à* ſuo *Imperatore*, non *ſolum* perdidit *Quæ* habebat, *ſed* etiam *recepit* multa *Vulnera*. Quare, *Militiâ* damnatâ, *ſtatuit* exercere *Mercaturam*, ut *in* Quâ *exiſtimabat* eſſe *majus* Lucrum, & minorem *Laborem*. Igitur *Prædiis* venditis, *cùm* impleviſſet *Navim* Mercibus, *cœperat* navigare; *ſed*, cùm *eſſet* in *Alto*, magnâ *Tempeſtate* coortâ, *Navis* ſubmerſa eſt, & Ipſe *cum* cæteris, *Qui* erant *in* Eâ, *Omnes* periere *ad* Unum.

MOR.

Hæc *Fabula* admonet, *Quemlibet* debere *eſſe* contentum *ſuâ* Sorte, *cùm* Miſeria *ſit* parata *ubique*.

being ſold with *the Goats* and *Oxen*, He bought *Horſes* and *Arms*, and *went* into *the War*; Where, *when* it was *fought* unſucceſsfully *by* his *General*, He not *only* loſt *What Things* He had, *but* alſo *received* many *Wounds*. Wherefore, *War* being condemned, *He reſolved* to exerciſe *Merchandiſe*, as *in* what *He thought* there was *greater* Gain, *and* leſs *Labour*. Therefore *his Farms* being ſold, *when* He had filled *a Ship* with wares, *He had begun* to ſail; *but* when *He was* in *the Deep*, a great *Tempeſt* having ariſen, *the Ship* was ſunk, *and* He *with* the reſt, *Who* were *in* It, *All* periſhed *to* One.

MOR.

This *Fable* adviſes, *that every One* ought *to be* content *with his own* Lot, *when* Miſery *is* ready *every where*.

FABLE CXXVIII.

De ASINO & SCURRA.

ASinus *ferens* indignè, *quendam* Scurram *honorari* & *amiciri* pulchris *Veſtibus*, quia *edebat* magnos *Sonos* Ventris, *acceſſit* ad *Magiſtratus*, petens *ne vellent* honorare *Se* minùs, *quàm* Scurram; *Et* cùm *Magiſtratus* admirantes *interrogarent*, cur *duceret* Se *ita* dignum *Honore*, inquit, *Quia* emitto *majores* Crepitus *Ventris*, quàm *Scurra*, & *ees* abſque *Fœtore*.

Of the ASS *and* the JESTER.

THE Aſs *bearing it* unkindly, *that a certain* Jeſter *was honoured* and *clothed* in fair *Garments*, becauſe *He made* great *Sounds* of Belly, *went* to *the Magiſtrates*, deſiring *that they would not* honour *Him* leſs, *than* the Jeſter; *And* when *the Magiſtrates* admiring *aſked*, why *He thought* Himſelf *ſo* worthy *of Honour*, He ſaid, *Becauſe* I ſend out *greater* Noiſes *of Belly*, than *the Jeſter*, and *thoſe* without *Stink*.

MOR.

MOR.

Hæc *Fabula* arguit *Eos*, Qui *profundunt* ſuas *Pecunias* in *leviſſimis* Rebus.

MOR.

This *Fable* reproves *Thoſe*, Who *lay out* their *Monies* in *the lighteſt* Things.

FABLE CXXIX.

De Amne *laceſſente* ſuum *Fontem* Conviciis.

QUidam *Amnis* laceſſebat *ſuum* Fontem *Conviciis*, ut *inertem*, quòd *ſtaret* immobilis, *nec* haberet *ullos* Piſces, *autem* commendebat *Se* plurimùm, *quòd* crearet *optimos* Piſces, & ſerperet *per* Valles *blando* Murmure. *Fons* indignatus *in* Amnem, *velut* ingratum, *repreſſit* Undas. *Tunc* Amnis, *privatus* & *Piſcibus* & *dulci* Sono, *evanuit*.

Of the River *provoking* his *Spring* with Reproaches.

A Certain *River* provoked *his* Spring *with Reproaches*, as *ſluggiſh* becauſe *He ſtood* immoveable, *nor* had *any* Fiſh, *but* commended *Himſelf* very much, *becauſe* he bred *the beſt* Fiſhes, *and* crept *thro'* the Vallies *with a pleaſant* Murmur. *The Spring* angry *at* the River, *as* ungrateful, *kept back* the Waters. *Then* the River, *deprived* both of *the Fiſhes* and *the ſweet* Sound, *vaniſhed away*.

MOR.

Hæc *Fabula* notat *Eos*, Qui *arrogant* bona, *Quæ* agunt, *Sibi*, & non attribuunt *Deo*, *à Quo*, ceu *à* largo *Fonte*, noſtra *Bona* procedunt.

MOR.

This *Fable* marketh *Thoſe*, Who *arrogate* the good Things, *Which* They do, *to Themſelves*, *and* do not attribute Them *to God*, from *Whom*, as *from* a large *Fountain*, our *good Things* proceed.

FABLE CXXX.

De maligno *Viro* & *Dæmone*.

QUidam *malignus* Vir, *cùm* perpetraviſſet *plurima* Scelera, & ſæpius *captus*, & *concluſus* Carcere, *teneretur* arctiſſimè *pervigili* Cuſtodiâ, *implorabat*

Of the wicked *Man* and *the Devil*.

A Certain *wicked* Man, *when* He had committed *many* Wickedneſſes, *and* often *being taken*, and *ſhut* in Priſon, *was detained* very cloſely *with a watchful* Guard, *implored*

rabat Auxilium *Dæmonis*, Qui *ſæpenumero* affuit *Illi*, & *liberavit* Eum è multis *Periculis*. Tandem *Dæmon* apparuit *Ei* iterum *deprehenſo*, & *imploranti* ſolitum *Auxilium*, habens *magnam* Faſcem *Calceorum* pertuſorum *ſuper* Humeros, *dicens*, Amice, *non poſſum* eſſe *Auxilio* Tibi *ampliùs*; etenim *peragravi* tot *Loca* pro *liberando* Te, *ut* contriverim *omnes* hos *Calceos*, & *etiam* nulla *Pecunia* ſupereſt *Mihi*, Quâ *valeam* comparare *alios*; quare *peribis*.

Mor.

Hæc *Fabula* admonet, *ne* exiſtimemus *noſtra* Peccata *fore* ſemper *impunita*.

plored the Help *of the Devil*, Who *oftentimes* was *with Him*, and *freed* Him *out of* many *Dangers*. At length *the Devil* appeared *to Him* again *taken*, and *imploring* the uſual *Help*, having *a great* Bundle *of Shoes* worn out *upon* his Shoulders, *ſaying*, Friend, *I am not able* to be *a Help* to Thee *longer*; for *I have travelled thro'* ſo many *Places* for *freeing* Thee, *that* I have worn out *all* theſe *Shoes*, and *moreover* no *Money* remains *to Me*, with Which *I may be able* to get *others*; wherefore *thou ſhalt periſh*.

Mor.

This *Fable* adviſes, *that we ſhould not* think *our* Sins *will be* always *unpuniſhed*.

FABLE CXXXI.

De Avibus *volentibus* eligere *plures* Reges.

AVes *conſultabant* de *eligendis* pluribus *Regibus*, cùm *Aquila* ſola *non poſſet* regere *tantos* Greges *Volucrum*, & *feciſſent* ſatis *Voto* niſi *deſtitiſſent* à *Conſilio* Monitu *Cornicis*, Quæ, *cùm* Cauſa *interrogabatur*, cur *non* duceret *plures* Reges *eligendos*, inquit, quia *multi* Sacci *implentur* difficiliùs, *quàm* unus.

Of the Birds *being willing* to chooſe *more* Kings.

THE Birds *conſulted* about *chooſing* more *Kings*, ſeeing that *the Eagle* alone *was not able* to rule *ſo great* Flocks *of Birds*, and *They had done* enough *to their Wiſh*, unleſs *They had deſiſted* from *the Counſel* by the Advice *of the Crow*, Who, *when* the Cauſe *was aſked*, why *She did not* think *more* Kings *were to be choſen*, ſaid, becauſe *many* Bags *are filled* with more difficulty, *than* one.

Mor.

Hæc *Fabula* docet *esse* longè *meliùs* gubernari *ab* Uno, *quàm* à *multis* Principibus.

This *Fable* teaches it *to be* by far *better* to be governed *by* One, *than* by *many* Princes.

FABLE CXXXII.

De Muliere, *Quæ* dicebat, Se *velle* mori *pro* suo *Viro*.

Of the Woman, *Who* said, that She *was willing* to die *for* her *Husband*.

QUædam *Matrona*, admodum *pudica* & *amantissima* Viri, *ferebat* ægrè, *Maritum* detineri *adversâ* Valetudine: *lamentabatur*, ingemiscebat, &, ut *testaretur* suum *Amorem* in *Virum*, rogabat *Mortem*, ut, *si* esset *ereptura* Maritum *Sibi*, potiùs *vellet* occidere *Se*, quàm *Illum*. Inter *hæc* Verba, *cernit* Mortem *venientem* horribili *Aspectu*, Timore *Cujus* preterrita, & jam *pœnitens* sui *Voti*, inquit, *Ego* non sum, *Quem* petis; *jacet* in *Lecto*, Quem *venisti* occisura.

A Certain *Matron*, very *chaste* and *most loving* of her Husband, *bore it* ill, *that the Husband* was kept down *by bad* Health: *She lamented*, She grieved, *and*, that *She might testify* Her *Love* to *her Husband*, She asked *Death*, that, *if* He was *about to snatch* her Husband *From Her*, He rather *would* kill *Her*, than *Him*. Among *these* Words, *She beholds* Death *coming* with a horrible *Aspect*, with the Fear *of Whom* being affrighted, *and* now *repenting* of Her *Vow*, She said, *I* am not He, *Whom* Thou seekest; *He lies* in *the Bed*, Whom *thou comest* about to kill.

MOR.

Hæc *Fabula* indicat, *Neminem* esse *adeò* amantem *Amici*, Qui *non malit* esse *bene* Sibi, *quàm* Alteri.

MOR.

This *Fable* shows, *that no One* is *so* loving *of a Friend*, Who *had not rather* it was *well* to Him, *than* Another.

FABLE

FABLE CXXXIII.

De Adoleſcente *canente* in *Funere* Matris.

QUidam *Vir* proſequebatur *defunctam* Uxorem, *Quæ* efferebatur *ad* Sepulchrum *Lachrymis* & *Fletibus*; verò *ejus* Filius *canebat*, Qui, *cùm* increparetur *à* Patre, *ut* amens, *Qui* cantaret *in* Funere *Matris*, cùm *deberet* eſſe *mæſtus*, & *flere* unà *Secum*, inquit, *Mi* Pater, *ſi* conduxiſti *Sacerdotes*, ut *canerent*, cur *iraſceeris* Mihi *concinenti* gratis? *Cui* Pater *inquit*, Tuum *Officium*, & *Sacerdotum* non eſt *idem*.

MOR.

Hæc *Fabula* indicat, *Omnia* non eſſe *decora* Omnibus.

Of the young Man *ſinging* at *the Funeral* of his Mother.

A Certain *Man* followed *his dead* Wife, *Who* was borne *to* the Grave *with Tears* and *Weepings*; but *his* Son *ſung*, Who, *when* he was blamed *by* the Father, *as* mad, *Who* could ſing *at* the Burial *of a Mother*, when *he ought* to be *ſad*, and *to weep* together *with him*, ſaid, *My* Father, *if* You have hired *Prieſts*, that *they might ſing*, why *are you angry with* Me *ſinging* gratis? *To Whom* the Father *ſaid*, Thy *office*, and *that of the Prieſts* is not *the ſame*.

MOR.

This *Fable* ſhows, that *all Things* are not *decent* for All Men.

FABLE CXXXIV.

De zelotypo *Viro*, Qui *dederat* Uxorem *cuſtodiendam*.

ZElotypus *Vir* dederat *Uxorem*, Quam *compererat* vivere *parum* pudicè, *cuidam* Amico, *Cui* fideret *plurimùm*, cuſtodiendam, *pollicitus* ingentem *Pecuniam*, ſi *obſervaret* Eam *ita* diligenter, *ut* nullo *Modo* violaret *conjugalem* Copulam. *At* Ille, *ubi* expertus eſſet *hanc* Cuſtodiam *nimis* difficilem *aliquot* Dies, & comperiſſet *ſuum*

Of the jealous *Man*, Who had *given* his Wife *to be guarded*.

A Jealous *Man* had given *his Wife*, Whom *He had found* to live *but a little* chaſtely, *to a certain* Friend, *to Whom* He could truſt *very much*, to be guarded, *having promiſed* much *Money* if *He could obſerve* Her *ſo* diligently, *that* by no *Method* She might violate *the conjugal* Tie. *But* He, *when* He had experienced *this* Charge *too* difficult *ſome* Days, *and* had found

his

ſuum Ingenium *vinci* Verſutiâ *Mulieris*, accedens *ad* Maritum, *dixit*, Se *nolle* gerere *hanc* tam *duram* Provinciam *amplius*; quandoquidem *ne* Argus *quidam*, Qui *fuit* totus *oculatus*, poſſet *cuſtodire* impudicam *Mulierem*: Addidit *præterea*, ſi *ſit* neceſſe, *Se* malle *deferre* Saccum *plenum* Pulicibus *in* Pratum *quotidie* integro *Anno*, & *Sacco* ſoluto, *paſcere* Eos *inter* Herbas, & Veſpere *reducere* omnes *Domum*, quàm *ſervare* impudicam *Mulierem* uno *Die*.

Mor.

Hæc *Fabula* indicat, *nullos* Cuſtodes *eſſe* ita *diligentes*, Qui *valeant* cuſtodire *impudicas* Mulieres.

his Wit *to be overcome* by the Cunning *of the Woman*, going *to* the Huſband, *ſaid*, that He *was unwilling* to bear *this* ſo *hard* a Province *longer*; ſeeing that *not* Argus *indeed*, Who *was* all *eyed*, could be able *to keep* an unchaſte *Woman*: He added *moreover*, if it *was* neceſſary, *that He* had rather *carry down* a Sack *full* of Fleas *into* a Meadow *daily* for a whole *Year*, and, *the Sack* being looſed, *to ſeed* Them *among* the Graſs, *and* in the Evening *to bring them back* all *Home*, than *to keep* an unchaſte *Woman* one *Day*.

Mor.

This *Fable* ſhows, *that no* Guards *are* ſo *diligent*, Who *can be able* to keep *unchaſte* Women.

FABLE CXXXV.

De Viro *recuſante* Clyſteres.

QUidam *Vir*, Germanus *Natione*, admodum *dives*, ægrotabat; *ad* curandum *Quem* plures *Medici* acceſſerunt, (*etenim* Muſcæ *convolant* catervatim *ad* Mel) *Unus* Quorum *dicebat* inter *Cætera*, eſſe *Opus* Clyſteribus, *ſi* vellet *convaleſcere*; Quod *cùm* Vir *audiret*, inſuetus *Medicinæ* hujuſmodi, *percitus* Furore, *jubet* Medicos *ejici* Domo,

Of the Man *refuſing* Clyſters.

A Certain *Man*, a German *by Nation*, very *rich*, was ſick; *to* cure *Whom* many *Phyſicians* came, (*for* the Flies *fly* in Heaps *to* the Honey) *One* of Whom *ſaid*, among *other Things*, that there was *Need* of Clyſters, *if* He was willing *to grow well*; Which *when* the Man *heard*, unuſed *to a Medicine* of this Kind, *moved* with Anger, *He commands* the Phyſicians *to be caſt out* of

Domo, *dicens*, Eos *esse* infamos, *Qui*, cùm *Caput* doleret, *vellent* mederi *Podicem*.

Mor.

Hæc *Fabula* indicat, *Omnia*, quamvis *salutaria*, videri & aspera & obstura *insuetis* & *inexpertis*.

of the House, *saying*, that They *were* mad, *Who*, when *the Head* grieved, *were willing* to cure *the Breech*.

Mor.

This *Fable* shows, *that all Things*, altho' *healthful*, seem *both* rough *and* hurtful *to the unaccustomed* and *inexperienced*.

FABLE CXXXVI.

De Asino *ægrotante*, & *Lupis* visitantibus *Eum*.

ASinus *ægrotabat*, & *Fama* exiverat, *Eum* morituram *citò*; Igitur, *cùm* Lupi *venissent* ad *visendum* Eum, & peterent à Filio, *quomodo* ejus *Pater* valeret, *Ille* respondit *per* Rimulam *Ostii*, melius, *quàm* velletis.

Mor.

Hæc *Fabula* indicat, *quòd* Multi *fingunt* ferre *Mortem* Aliorum *cum* Molestiâ, *Quos* tamen *cupiunt* interire *celeriter*.

Of the Ass *being sick*, and *the Wolves* visiting *Him*.

THE Ass *was sick*, and *Fame* had gone out, *that He* would die *quickly*; Therefore, *when* the Wolves *had come* to *see* Him, *and* asked *of* the Son, *how* his *Father* did, *He* answered *thro'* the Chink *of the Door*, better, *than* Ye would have him.

Mor.

This *Fable* shows, *that* Many *feign* to bear *the Death* of Others *with* Trouble, *Whom* yet *They desire* to perish *quickly*.

FABLE CXXXVII.

De Nuce, *Asino*, & *Muliere*.

QUædam *Mulier* interrogabat *Nucem*, nascentem *Viam secus*, Quæ *impetebatur* Saxis à Populo prætereunte, *quare* esset *ita* amens, *ut quò cæderetur* pluribus & majoribus

Of the Nut-tree, *the Ass*, and *the Woman*.

A Certain *Woman* asked *a Nut-tree*, growing *by the Way-side*, Which *was beaten* with Stones *by* the People passing by, *why* It was *so* mad, *that* by how much *It was beaten* with more *and* greater

Ver-

Stripes,

Verberibus, eò *procrearet* plures & præstantiores *Fructus?* Cui *inquit*, Esne *immemor* Proverbii *dicentis* ita *Nux*, Asinus, & Mulier, *sunt* ligati *simili* Lege. *Hæc* tria *faciunt* Nil *rectè*, si *Verbera* cessant.

MOR.

Hæc *Fabula* indicat, *Homines* sæpe *solere* confodere Se propriis *Jaculis*.

Stripes, by so much *it yielded* more *and* better *Fruits?* To whom *it said*, Art thou *unmindful* of the Proverb *saying* thus, *A Nut-tree*, an Ass, *and* a Woman, *are* bound *by a like* Law. *These* three *do* Nothing *rightly*, if *Blows* cease.

MOR.

This *Fable* shows, *that Men* often *are wont* to wound *Themselves* with their own *Darts*.

FABLE CXXXVIII.

De Asino, *non* inveniente *Finem* Laborum.

ASinus *angebatur* plurimùm *hyberno* tempore, *quòd* afficeretur *nimio* Frigore, & *haberet durum* Victum *Palearum*; quare *optabat* vernam *Temperiem*, & *teneras* Herbas. *Sed* cùm *Ver* adveniſſet, & cogêretur *à* Domino *Qui* erat *Figulus*, deferre *Argillam* in *Aream*, & *Lignum* ad *Fornacem*, & *inde* Lateres & Tenulas *ad* diversa *Loca*; pertæsus *Veris*, in *Quo* tolerabat *tot* Labores, *asperabat* Æstatem, *ut* Dominus *impeditus* Messe *pateretur* Eum *quiscere*: Sed *tunc* quoque, *cùm* compelleretur *ferre* Messe *in* Aream, & *inde* Triticum Domum, *nec* esset *Locus*

Of the Ass, *not* finding *an End* of his Labours.

THE Ass *was grieved* very much *in winter* Time, *that* He was affected *with too much* Cold, *and had hard* Meat *of Chaff*; wherefore *He desired* the Spring *Season*, and *the tender* Grass. *But* when *Spring* came, *and* He was compelled *by* the Master, *Who* was *a Potter* to carry *Clay* into *the Yard*, and *Wood* to *the Furnace*, and *thence* Bricks *and* Tiles *to* diverse *Places*; tired *of the Spring*, in *Which* He bore *so many* Labours, *He hoped for* Summer, *that* the Master *being hindered* by the Harvest *would suffer* Him *to rest*; But *then* also, *when* He was compelled *to bear* the Corn *into* the Barn, and *thence* the Wheat Home, *nor* was there *Space*

Qui-

or

Quieti *Sibi*; ſaltem *ſperabat* Autumnum *fore* Finem *Laborum*: Sed, *cùm* ne *tunc* quoque *cerneret* Finem *Malorum*, cùm *quotidie* Vinum, *Poma*, & *Lignum* eſſent *portanda*, rurſus *efflagitabat* Nivem & Glaciem *Hyemis*, ut *tunc* ſaltem *aliqua* Requies *concederetur* Sibi *à* tantis *Laboribus*.

Mor.

Hæc *Fabula* indicat, *eſſe* nulla *Tempora* præſentis *Vitæ*, Quæ *non ſunt* ſubjecta *perpetuis* Laboribus.

for Reſt *for Him*; at leaſt *he hoped* that Autumn *would be* the End *of his Labours*: But, *when* not *then* alſo *He perceived* an End *of Evils*, ſeeing that *daily* Wine, *Apples*, and *Wood* were *to be carried*, again *He longed for* the Snow *and* Ice *of Winter*, that *then* at leaſt *ſome* Reſt *might be granted* to Him *from* ſo great *Labours*.

Mor.

This *Fable* ſhows, *that there are* no *Times* of the preſent *Life*, Which *are not* ſubject *to perpetual* Labours.

FABLE CXXXIX.

De Mure, *Qui* volebat *contrahere* Amicitiam *cum* Fele.

Of the Mouſe, *Who* was willing *to contract* a Friendſhip *with* the Cat.

COmplures *Mures*, commorantes *in* Cavo *Parietis*, contemplabantur *Felem*, Quæ *incumbebat* in *Tabulato*, Capite *demiſſo*, & *triſti* Vultu. *Tunc* Unus *ex* iis *inquit*, Hoc *Animal* videtur *admodum* benignum, & mite; *etenim* præfert *quandam Sanctimoniam* ipſo *Vultu*; volo *alloqui* Ipſam, & nectere *indiſſolubilem* Amicitiam *cum* Eâ; *Quæ* cùm *dixiſſet*, & *acceſſiſſet* propiùs, *erat* captus, & dilaceratus *à* Fele. *Tunc* Cæteri, *videntes* Hoc, *aiebant* Secum, *profectò* non eſt *credendum* temerè *Vultui*.

MANY *Mice*, dwelling *in* the Hollow *of a Wall*, eſpied *a Cat*, Who *lay* on *the boarded Floor*, with her Head *hung down*, and *a ſad* Countenance. *Then* One *of* them *ſaid*, This *Animal* ſeems *very* kind *and* mild; *for* She ſhows *a certain Sanctity* in Her very *Countenance*; I am willing *to ſpeak* to Her, *and* to knit *an indiſſoluble* Friendſhip *with* Her; *Which Things* when *He had ſaid*, and *had approached* nearer, *He was* taken, *and* torn to pieces *by* the Cat. *Then* the Reſt, *ſeeing* This, *ſaid* with Themſelves, *truly* It is not *to be truſted* raſhly *to the Countenance*.

Mor.

Mor.

Hæc *Fabula* innuit, *Homines* non eſſe *judicandos* è *Vultu*, ſed *ex* Operibus; *cùm* atroces *Lupi* ſæpe *deliteſcant* ſub *ovinâ* Pelle.

Mor.

This *Fable* hints, *that Men* are not *to be judged* by *the Countenance*, but *by* Works; *ſeeing that* fierce *Wolves* often *lie hid* under *a Sheep*'s Skin.

FABLE CXL.

De Aſino, *Qui* ſerviebat *ingrato* Hero.

ASinus, *Qui* ſerviverat *ingrato* Hero *multos* Annos *inoffenſo* Pede, *ſemel*,, ut *fit*, dum *eſſet* preſſus *gravi* Sarcinâ, & incederet *ſalebroſâ* Viâ, *recidebat* ſub *Onere*. Tum *implacabilis* Dominus *compellebat* Eum *ſurgere* multis *Verberibus*, nuncupans *ignavum* & *pigrum* Animal. *At* Miſer *Aſinus* dicebat *Secum*, inter *hæc* Verbera, *Infelix* Ego, *Qui* ſortitus ſum *tam* ingratum *Herum!* Nam *quamvis* ſerviverim *Ei* multo *Tempore* ſine *Offenſâ*, tamen *non compenſat* hoc *unum* Delictum *meis* tot *priſtinis* Beneficiis.

Of the Aſs, *Who* ſerved *an ungrateful* Maſter.

THE Aſs, *Who* had ſerved *an ungrateful* Maſter *many* Years *with an inoffenſive* Foot, *once*, as *it happens*, while *He was* preſſed *with a heavy* Load, *and* went *in an uneven* Way, *fell* under *the Burden*. Then *the implacable* Maſter *compelled* Him *to riſe* with many *Blows*, calling Him *an idle* and *dull* Animal. *But* the miſerable *Aſs* ſaid *with Himſelf*, among *theſe* Stripes, *Unhappy* I, *Who* have got *ſo* ungrateful *a Maſter!* For *altho'* I have ſerved *Him* a long *Time* without *Offence*, yet *He does not weigh* this *one* Fault *with my* ſo many *former* Benefits.

Mor.

Hæc *Fabula* conficta eſt *in* Eos, *Qui* immemores *Beneficiorum* collatorum *Sibi*, proſequuntur *etiam* minimam *Offenſam* ſui *Benefactoris* in Se atroci *Pœnâ*.

Mor.

This *Fable* was feigned *againſt* Thoſe, *Who* unmindful of *Benefits* conferred *on Themſelves*, proſecute *even* the leaſt *Offence* of their *Benefactor* on *Him* with a cruel *Puniſhment*.

FABLE

FABLE CXLI.

De Lupo, *ſuadente* Hiſtrici, *ut* deponeret *ſua* Tela.

LUpus *eſuriens* intenderat *Animum* in *Hiſtricem*, Quam *tamen* non audebat *invadere*, quia *erat* munita *undique* Sagittis. Autem *Aſtutiâ* excogitatâ *perdendi* Eam, *cœpit* ſuadere *Illi*, ne portaret *tantum* Onus *Telorum* Tergo *Tempore* Pacis, *quandoquidem* Sagittarii *non portarent* Aliquid, *niſi* cùm *Tempus* Prælii *inſtaret*: Cui *Hiſtrix* inquit, *Eſt* credendum *ſemper* eſſe *Tempus* præliandi *adverſus* Lupum.

MOR.

Hæc *Fabula* innuit, *ſapientem* Virum *oportere* ſemper *eſſe* munitum *adverſus* Fraudes *Inimicorum*, & *Hoſtium*.

Of the Wolf, *perſuading* the Porcupine, *that* She would lay down *her* Darts.

THE Wolf *hungering* had bent *his Mind* upon *the Porcupine*, Which *nevertheleſs* He dared not *toattack*, becauſe *She was* fortified *every where* with Darts. But *a Cunning* being thought on *of deſtoying* Her, *He began* to perſuade *Her*, that She would not carry *ſo great* a Burden *of Darts* on her Back *in a Time* of Peace, *ſeeing that* the Archers *did not carry* Any Thing, *unleſs* when *the Time* of Battle *approached*: To whom *the Porcupine* ſaid, *It is* to be believed *always* to be *a Time* of fighting *againſt* a Wolf.

MOR.

This *Fable* hints, *that a wiſe* Man *ought* always *to be* fortified *againſt* Deceits *of Enemies* and *Foes*.

FABLE CXLII.

De MURE liberante MILVUM.

MUS, *conſpicatus* Milvum *implicitum* Laqueo *Aucupis*, miſertus eſt *Avis*, quamvis *Inimicæ* Sibi; *Vinculiſque* abroſis *Dentibus*, fecit *Viam* Sibi *evolandi*. Milvus, *immemor* tanti *Beneficii*, ubi *vidit* Se *ſolutum*, corripiens *Murem* ſuſpicantem *Nil* tale, *laceravit* Unguibus, & Roſtro.

Of the MOUSE freeing the KITE.

THE Mouſe, *having eſpied* the Kite *entangled* in the Snare *of the Fowler*, pitied *the Bird*, altho' *an Enemy* to Her; *and the Bands* being gnawed *with her Teeth*, She made *a Way* for Her *of flying out*. The Kite, *unmindful* of ſo great *Benefit*, whem *He ſaw* Himſelf *looſed*, ſeizing *the Mouſe* ſuſpecting *no* ſuch Thing, *tore Her* with her Claws, & Bill.

MOR.

MOR.

Hæc *Fabula* indicat, *malignos* Viros *ſolere* rependere *Gratias* hujus *Modi* ſuis *Benefactoribus*.

MOR.

This *Fable* ſhows, *that wicked* Men *are wont* to repay *Thanks* of this *Kind* to their *Benefactors*.

FABLE CXLIII.

De Cochleâ *petente* à *Jove*, ut *poſſet* ferre *ſuam* Domum *Secum*.

CUM *Jupiter*, ab *Exordio* Mundi, *elargiretur* ſingulis *Animalibus* Munera, *Quæ* petiiſſent, *Cochlea* petiit *ab* Eo, *ut* poſſet *circumferre* ſuam *Domum*. Interrogata à Jove, *quare* expoſceret *tale* Munus *ab* Eo, *Quod* futurum erat *grave*, & *moleſtum* illi, *inquit* malo *ferre* tam *grave* Onus *perpetuò*, quàm *non* poſſe *vitare* malum *Vicinum*, cùm *Mihi* libuerit.

MOR.

Hæc *Fabula* indicat, *Vicinitatem*. Malorum *fugiendam* omni *Incommodo*.

Of the Snail *deſiring* of *Jupiter*, that *She might be able* to bear *Her* Houſe *with her*.

WHEN *Jupiter*, from *the Beginning* of the World, *beſtowed* on all *Animals* the Gifts, *Which* They had deſired, the *Snail* deſired *of* Him *that* She might be able *to bear about* her *Houſe*. Being aſked *by* Jupiter, *why* She demanded *ſuch* a Gift *from* Him, *Which* would be *heavy*, and *troubleſome* to Her, *She ſaid*, I had rather *bear* ſo *heavy* a Burden *perpetually*, than *not* to be able *to avoid* a bad *Neighbour*, whe *I* liſt.

MOR.

This *Fable* ſhows, *that the Neighbourhood* of bad Men *is to be avoided* with every *Diſadvantage*.

FABLE CXLIV.

De Herinaceo *ejiciente* Viperam *Hoſpitem*.

HErinaceus, *præſentiens* Hyemem *adventare*, rogavit *Viperam*, ut *concederet* Locum *Sibi* in *ſuâ* Cavernâ *adverſus* Vim *Frigoris*; Quod *cùm* Illa *feciſſet*,

Of the Hedge-Hog, *caſting out* the Viper *Her Hoſt*.

THE Hedge-Hog, *perceiving* the Winter *to approach*, aſked *the Viper*, that *She would grant* a Place *to Him* in *her* Cavern *againſt* the Extremity *of the Cold*; Which *when* She *had*

feciſſet, Herinaceus, *pervolvens* Se *huc* atque *illùc*, pungebat *Viperam* Acumine *Spinarum*, & *torquebat* vehementer; *Illa* videns *Se* malè *tractatam quando* ſuſcepit *Herinaceum* Hoſpitio, *orabat* Eum *blandis* Verbis, *ut* exiret, *cùm* Locus *eſſet* nimis *anguſtus* duobus. *Cui* Herinaceus *inquit*, Exeat. *Qui* nequit *manere* hic; *quare* Vipera *ſentiens*, non eſſe *Locum* Sibi *ibi*, ceſſit *illinc* ex *Hoſpitio*.

Mor.

Hæc *Fabula* indicat, *Eos* non eſſe *admittendos* in *Conſortium*, Qui *poſſunt* ejicere *Nos*.

had done, the Hedge-Hog, *rolling* Himſelf *hither* and *thither*, pricked *the Viper* with the Sharpneſs *of his Darts*, and *tormented Her* vehemently; *She* ſeeing *Herſelf* ill *treated*, *when* She took *the Hedge-Hog* Gueſtwiſe, *entreated* Him *with fair* Words, *that* He would go out, *ſeeing that* the Place *was* too *narrow* for both. *To whom* the Hedge-Hog *ſaid*, Let Him go out, *Who* cannot *abide* here; *wherefore* the Viper *perceiving*, there was not *a Place* for Her *there*, departed *thence* out of *her Lodging*.

Mor.

This *Fable* ſhows, *that They* are not *to be admitted* into *Fellowſhip*, Who *are able* to caſt out *Us*.

FABLE CXLV.

De quodam *Agricolâ* & *Poëtâ*.

QUidam *Agricola* accedens *ad* Poëtam, *cujus* Agros *colebat*, cùm *offendiſſet* Eum *ſolum* inter *Libros*, interrogabat *Eum* quo *Pacto* poſſet *vivere* ita *ſolus*? Cui *Ille* inquit, *Tantùm* cœpi *eſſe* ſolus, *poſtquam* adveniſti *huc*.

Mor.

Hæc *Fabula* indicat, *eruditos* Viros, *Qui* continuò *ſtipantur* Turbâ *doctiſſimorum* Virorum, *tunc* eſſe *ſolos*, cùm *fuerint* inter *illiteratos* Homines.

Of a certain *Huſbandman* and *a Poet*.

A Certain *Huſbandman* coming *to* a Poet, *whoſe* Fields *He ploughed*, when *He had Found* Him *alone* among *his Books*, aſked *Him*, by what *Means* He was able *to live* ſo *alone*? To whom *He* ſaid *I only* began *to be* alone, *ſince* You came *hither*.

Mor.

This *Fable* ſhows, *that learned* Men, *Who* continually *are thronged* with a Crowd *of the moſt learned* Men, *then* are *alone*, when *they are* among *illiterate* Fellows.

FABLE CXLVI.

De Lupo, *induto* Pelle *Ovis*, *Qui* devorabat *Gregem*.

LUpus, indutus Pelle *Ovis*, immiſcuit *Se* Gregi *Ovium*, & *quotidie* occidebat *Aliquam* ex *Eis*: Quod *cùm* Paſtor *animadvertiſſet*, ſuſpendit *Illum* in *altiſſimâ* Arbore. *Autem* cæteris *Paſtoribus* interrogantibus, *cur* ſuſpendiſſet *Ovem*, aiebat, *Quidem* Pellis *eſt* Ovis, *ut* videtis; *autem* Opera *erant* Lupi.

MOR.

Hæc *Fabula* indicat, *Homines* non eſſe *judicandos* ex *Habitu*, ſed *ex* Operibus; *quoniam* Multi *faciunt* Lupina *Opera* ſub *Veſtimentis* Ovium.

Of the Wolf, *clothed* with the Skin *of the Sheep*,, *Who* devoured *the Flock*.

A Wolf, *clothed* with the Skin *of a Sheep*, mixed *Himſelf* with a Flock *of Sheep*, and *daily* ſlew *ſome One* of *Them*: Which *when* the Shephere *had obſerved*, He hanged *Him* on *a very high* Tree. *But* the other *Shepherds* aſking, *why* He had hung *the Sheep*, He ſaid, *Indeed* the Skin *is* a Sheep's *as* you ſee; *but* the Works *were* a Wolf's.

MOR.

This *Fable* ſhows, *that Men* are not *to be judged* by *Habit*, but *by* Works; *becauſe* Many *do* Wolves *Works* under *the Clothings* of Sheep.

FABLE CXLVII.

De CANE *occidente* OVES *ſui* Domini.

QUidam *Paſtor* dederat *ſuas* Oves *Cani* cuſtodiendas, *paſcens* Illum *optimis* Cibis. *At* Ille *ſæpe* occidebat *aliquam* Ovem; *Quod* cùm *Paſtor* animadvertiſſet, *capiens* Canem, *volebat* occidere *Eum*. Cui *Canis* inquit, *Quare* cupis, *perdere* Me? *Sum* unus *ex* tuis *domeſticis*; potiùs *interfice* Lupum, *Qui* continuò *inſidiatur* tuo *Ovili*.

Of the DOG *killing* the SHEEP *of his* Maſter.

A Certain *Shepherd* had given *his* Sheep *to his Dog* to be kept, *feeding* Him *with the beſt* Meats. *But* He *often* killed *ſome one* Sheep; *Which* when *the Shepherd* had obſerved, *taking* the Dog, *He was willing* to kill *Him*. To whom *the* Dog ſaid, *Wherefore* doſt Thou deſire *to deſtroy* Me? *I am* one *of* thy *Domeſtics*; rather *ſlay* the Wolf, *Who* continually *lays wait* for your *Sheep*-

ovili. Imò, *inquit* Paſtor, *Puto* Te *magis* dignum *Morte*, quàm *Lupum*: Etenim *Ille* profitetur *Se* meum *Hoſtem* palam; *verò* Tu, *ſub* Specie *Amicitiæ*, quotidie *imminuis* meum *Gregem*.

MOR.

Hæc *Fabula* indicat, *Eos* eſſe *puniendos* longè *magis*, Qui *lædunt* Nos *ſub* Specie *Amicitiæ*, quàm *Qui* profitentur *Se* noſtros *Inimicos* palam.

Sheepfold. Nay, *ſays* the Shepherd, *I think* You *more* worthy *of Death*, than *the Wolf*: For *He* profeſſes *Himſelf* my *Enemy* openly; *but* Thou, *under* the Show *of Friendſhip*, daily *diminiſheſt* my *Flock*.

MOR.

This *Fable* ſhows, *that They* are *to be puniſhed* by far *more* Who *hurt* Us *under* a Pretence *of Friendſhip*, than *They Who* profeſs *Themſelves* our *Enemies* openly.

FABLE. CXLVIII.

De ARIETE *pugnante* cum TAURO.

ERAT *quidam* Aries *inter* Oves, *Qui* habebat *tam* firmum *Caput* & *Cornua*, ut *ſtatim* & *facilè* ſuperaret *cæteros* Arietes; *quare* cùm *inveniret* nullum *Arietem* ampliùs, *Qui* auderet *obſiſtere* Sibi *occurſanti*, elatus *crebris* Victoriis, *auſus eſt* provocare *Taurum* ad *Pugnam*; ſed *primo* Congreſſu, *cùm* arietaviſſet *in* Frontem *Tauri*, eſt repercuſſus *tam* atroci *Ictu*, ut *ferè* moriens, *diceret* hæc. *Stultus* Ego! *quid* egi? *Cur* auſus ſum *laceſſere* tam *potentem* Adverſarium, *Cui* Natura *creavit* Me *imparem*?

MOR.

Hæc *Fabula* indicat, *non eſſe* certandum *cum* potentioribus.

Of the RAM *fighting* with *the* BULL.

THERE was *a certain* Ram *among* the Sheep, *Who* had *ſo* firm *a Head* and *Horns*, that *preſently* and *eaſily* He overcame *the other* Rams; *wherefore* when *he found* no *Ram* more, *Who* dared *to withſtand* Him *running againſt Him*, puffed up *with frequent* Victories, *he dared* to provoke *a Bull* to *Battle*; but *at the firſt* Onſet, *when* He had butted *againſt* the Forehead *of the Bull*, He was ſtruck back *with ſo* cruel *a Blow*, that *almoſt* dying, *He ſaid* theſe Words, *Fool* that I am! *what* have I done? *Why* dared I *to provoke* ſo *powerful* an Adverſary, *to Whom* Nature *hath created* Me *unequal*?

MOR.

This *Fable* ſhows *that it is not* to be ſtrove *with* the more powerful.

FABLE CXLIX.

De Aquilâ *rapiente* Filios Cuniculi.

AQUILA, *nidulata* in *altiſſimâ* Arbore, *rapuerat* Filios *Cuniculi*, Qui *paſcebatur* non *longè* illinc, *in* Prædam *ſuorum* Pullorum: *Quam* Cuniculus *orabat* blandis *Verbis*, ut *dignaretur* reſtituere *ſuos* Filios *Sibi*; At *Illa*, arbitrans *Eum* eſſe *puſillum* & *terreſtre* Animal, *dilacerabat* Eos *Unguibus*, Quos *apponebat* ſuis *Pullis* epulandos *in* Conſpectu *Matris*: Tunc *Cuniculus*, commotus *Morte* ſuorum *Filiorum*, haud permiſit *hanc* Injuriam *abire* impunitam; *etenim* effodit *Arborem*, radicitus, *Quæ* ſuſtinebat *Nidum*, Quæ *procidens* levi *Impulſu* Ventorum, *dejecit* Pullos *Aquilæ* adhuc *implumes* in *Humum*, Qui *depaſti* à *Feris* præbuerunt *Solatium* Doloris *Cuniculo*.

MOR.

Hæc *Fabula* indicat, *Neminem* fretum *ſuâ* Potentiâ *debere* deſpicere *imbecilliores*, cùm *aliquando* infirmiores *ulciſcantur* Injurias *potentiorum*.

Of the Eagle *ſnatching* the Young of the Coney.

THE Eagle, *having built a Neſt* in *a very high* Tree, *had ſnatched away* the Young *of the Coney*, Who *was fed* not *far* from thence, *for* the Prey *of her* Young; *Whom* the Coney *beſought* with fair *Words*, that *She would vouchſafe* to reſtore *her* Young *to Her*; But *She* ſuppoſing *Him* to be *a little* and *earthly* Animal, *tore* Them *with her Talons*, Which *She put* to her *Young* to eat *in* the Sight *of the Dam*: Then *the Coney*, moved *at the Death* of her *Young*, permitted not *this* Injury *to go* unpuniſhed; *for* She dug up *the Tree* by the Roots, *Which* ſuſtained *the Neſt*, which *falling* with a light *Blaſt* of the Winds, *threw down* the Young *of the Eagle*, as yet *unfledged* upon *the Ground*, Who *being eat up* by *the wild Beaſts* afforded *Comfort* of Grief *to the Coney*.

MOR.

This *Fable* ſhows, *that no Man* relying *on his* Power *ought* to deſpiſe *the Weaker*, ſeeing that *ſometimes* the Weaker *revenge* the Injuries *of the more powerful*.

FABLE

FABLE CL.

De Lupo, *Piſce* Fluvii, *affectante* Regnum *Maris.*

ERAT *Lupus*, in *quodam* Amne, *Qui* excedebat *cæteros* Piſces *ejuſdem* Fluminis *in* Pulchritudine, *Magnitudine*, ac *Robore*; unde *Omnes* admirabantur, & afficiebant *Eum* maximo *Honore*; quare *elatus* Superbiâ *cœpit* appetere *majorem* Principatum. *Igitur* Amne *relicto*, in *Quo* regnaverat *multos* Annos, *ingreſſus eſt* Mare, *ut* vendicaret *Regnum* Ejus *Sibi*; ſed *offendens* Delphinum *miræ* Magnitudinis, *Qui* regnabat *in* Illo, *eſt* ita *inſectatus* ab *Illo*, ut *aufugiens* vix *ingrederetur* Oſtium *Amnis*, unde *auſus eſt* exire *non ampliùs.*

MOR.

Hæc *Fabula* admonet *Nos*, ut *contenti* noſtris *Rebus*, ne appetamus, *Quæ* ſunt *longè* majora *noſtris* Viribus.

Of the Pike, *a Fiſh* of the River, *affecting* the Dominion *of the Sea.*

THERE was *a Pike*, in *a certain* River, *Who* exceeded *the other* Fiſhes *of the ſame* River *in* Fairneſs, *Greatneſs*, and *Strength*; whence *All* admired, *and* affected *Him* with the greateſt *Honour*; wherefore *puffed up* with Pride *He began* to deſire *greater* Command. *Therefore* the River *being left*, in *Which* He had reigned *many* Years, *He entered into* the Sea, *that* he might challenge *the Dominion* of It *to Himſelf*; but *finding* a Dolphin *of a wonderful* Greatneſs, *Who* reigned *in* It, *He was* ſo *purſued* by *Him*, that *flying away* ſcarce *could He enter into* the Mouth *of the River*, whence *He durſt* to go out *no more.*

MOR.

This *Fable* admoniſhes *Us*, that *content* with our own *Things*, We do not deſire, *What* are *by far* greater *than our* Strength.

FABLE CLI.

De Ove *convitiante* Paſtori.

OVis *convitiabatur* Paſtori, *quòd* non *contentus* Lacte, *Quod* mulgebat *ab* Eâ *in* ſuum *Uſum*, & *Uſum* Filiorum, *inſuper* denudaret *Illam* Vellere. *Tunc* Paſtor *iratus* trahebat *ejus* Filium *ad*

Of the Sheep *railing on* the Shepherd.

A Sheep *railed on* a Shepherd, *that* not *content* with the Milk, *Which* He milked *from* Her *for* his own *Uſe*, and *the Uſe* of his Children, *moreover* He ſtripped *Her* of the Fleece. *Then* the Shepherd *angry* dragged *her* Young one *to*

ad Mortem. *Ovis* inquit, *Quid* pejus *potès* facere *Mihi?* Paſtor *inquit*, ut *occidam* Te, & projiciam *devorandam* Lupis & Canibus. *Ovis* ſiluit, *formidans* adhuc *majora* Mala.

MOR.

Hæc *Fabula* indicat, *Homines* non debere *excandeſcere* in *Deum*, ſi *permittat* Divitias & Filios *auferri* Ipſis; *cùm* poſſit *inferre* etiam *majora* Supplicia *Ipſis* & *viventibus* & *mortuis*.

to Death. *The Sheep* ſays, *What* worſe *are You able* to do *to Me?* The Shepherd *ſays*, that *I may kill* Thee, *and* throw Thee out *to be devoured* by the Wolves *and* Dogs. *The Sheep* held her Peace, *fearing* yet *greater* Evils.

MOR.

This *Fable* ſhows, *that Men* ought not *to grow warm* againſt *God*, if *He permitteth* Riches *and* Children *to be taken* from Them; *when* He is able *to bring* even *greater* Puniſhments *upon Them* both *living* and *dead*.

FABLE CLII.

De Aurigâ & Rotâ Currûs *ſtridente*.

AUriga *interrogabat* Currum, *quare* Rota, *Quæ* erat *deterior*, ſtrideret, *cùm* cæteri *non facerent* idem? *Cui* Currus *inquit*, Ægroti *ſemper* conſueverunt *eſſe* moroſi & queruli.

MOR.

Hæc *Fabula* indicat, *Mala* ſemper *ſolere* impellere *Homines* ad *Querimoniam*.

Of the Waggoner *and* the Wheel of the Waggon *creaking*.

THE Waggoner *aſked* the Waggon, *wherefore* the Wheel, *Which* was *worſe*, creaked, *when* the reſt *did not do* the ſame? *To whom* the Waggon *ſaid*, The Sick, *always* have uſed *to be* moroſe *and* complaining.

MOR.

This *Fable* ſhows, *that Evils* always *are wont* to drive *Men* to *Complaint*.

FABLE

FABLE CLIII.

De Viro *volente* experiri Amicos.

QUidam *Vir* admodum *divos* & *liberalis*, habebat *magnam* Copiam *Amicorum*, Quos *ſæpe* invitabat *ad* Cœnam; *ad* Quem *accedebant* libentiſſimè. *Autem* volens *experiri*, an eſſent *fideles* Sibi *in* Laboribus & Periculis *convocavit* Eos *omnes*, dicens, *Inimicos* eſſe *obortos* Sibi, *Quos* ſtatuit *occidere*; quare, *Armis* correptis. *irent* Secum, ut *ulciſcerentur* Injurias *illatas* Sibi. *Tum* Omnes *cœperunt* excuſare *Se*, præter *Duos*. Igitur, *cæteris* repudiatis, *habuit* tantùm *Illos* Duos *in* Numero *Amicorum*.

Of the Man *willing* to try his Friends.

A Certain *Man* very *rich* and *liberal* had *a great* Abundance, *of Friends*, Whom *often* He invited *to* Supper; *to* Whom *They went* moſt willingly. *But* willing *to try*, whether They would be *faithful* to Him *in* Labours *and* Dangers, *He called together* Them *all*, ſaying, *that Enemies* were *riſen up* againſt Him, *Whom* He reſolved *to kill*; wherefore, *Arms* being taken up, *they ſhould go* with Him, that *They might revenge* the Injuries *offered* to Him. *Then* All *began* to excuſe *Themſelves*, except *Two*. Therefore, *the reſt* being rejected, *He held* only *Thoſe* Two *in* the Number *of* Friends.

MOR.

Hæc *Fabula* indicat, *adverſam* Fortunam *eſſe* optimum *Experimentum* Amicitiæ.

MOR.

This *Fable* ſhows, *that adverſe* Fortune *is* the beſt *Experiment* of Friendſhip.

FABLE CLIV.

De Vulpe *laudante* Carnem *Leporis* Cani.

CUM *Vulpes* fugeretur *à* Cane, & jamjam *eſſet* capienda, *nec* cognoſcerat *ullam* aliam *Viam* evadendi, *inquit*, O *Canis*, quid *cupis* perdere *Me*, cujus *Caro* non poteſt *eſſe* ulli *Uſui* Tibi? *cape* potiùs *illum* Leporem; (*etenim*

Of the Fox *praiſing* the Fleſh *of the Hare* to the Dog.

WHen *the Fox* was put to flight *by* the Dog,, *and* juſt now *was* to be catched, *nor* knew *any* other *Way* of eſcaping, *He ſaid*, O *Dog*, why *doſt Thou deſire* to deſtroy *Me*, whoſe *Fleſh* cannot *be* of any *Uſe* to Thee? *take* rather *that* Hare; (*for*

(*etenim* Lepus *aderat* propè) *cujus* carnem *Mortales* dicunt *esse* ſuaviſſimam, *Igitur*, Canis, *motus* Conſilio *Vulpis*, Vulpe *omiſſâ*, inſecutus eſt *Leporem*; Quem *tamen* non potuit *capere* ob *ejus* incredibilem *Velocitatem*. Poſt *paucos* Dies *Lepus* conveniens *Vulpem* accuſabat *Eam* vehementer, (*etenim* audiêrat *ejus* Verba) *quòd* demonſtrâſſet *Se* Cani. *Cui* Vulpes *inquit*, Lepus, *quid* accuſas *Me*, cùm *laudavi* Te *tantopere*? Quid *diceres*, ſi *vituperâſſem* Te?

(*for* the Hare *was* nigh) *whoſe* Fleſh *Men* ſay *is* moſt ſweet. *Therefore* the Dog, *moved* with the Counſel *of the Fox*, the Fox *being let alone*, purſued *the Hare*; Which *yet* He could not *take* for *her* incredible *Swiftneſs*. After *a few* days *the Hare* meeting *the Fox* accuſed *Her* vehemently, (*for* He had heard *her* Words) *becauſe* She had ſhown *Him* to the Dog. *To whom* the Fox *ſaid*, O-Hare *why* do You accuſe *Me*, when *I have praiſed* Thee *ſo greatly*? What *would You ſay*, if *I had diſgraced* You?

Mor.

Hæc *Fabula* indicat, *Homines* machinari *Perniciem* Aliis *ſub* Specie *Laudationis*.

Mor.

This *Fable* ſhows, *that Men* contrive *Deſtruction* for Others *under* the Pretence *of Commendation*.

FABLE CLV.

De Lepore *petente* Calliditatem, & Vulpe *Celeritatem* à *Jove*.

LEpus & Vulpes *petebant* à *Jove*; Hæc, *ut* adjungeret *Celeritatem* ſuæ *Calliditati*; Ille, *ut* adjungeret *Calliditatem* ſuæ *Celeritati*: Quibus *Jupiter* ita *reſpondit*; Elargiti ſumus *Munera* ſingulis *Animantibus*, ab *Origine* Mundi, è noſtro *liberaliſſimo* Sinu; *ſed* dediſſe *Omnia* Uni *fuiſſet* Injuri *Aliorum*.

Of the Hare *aſking* Craftineſs, *and* the Fox *Swiftneſs* from *Jupiter*.

THE Hare *and* the Fox *begged* of *Jupiter*; This *that* He would join *Swiftneſs* to her *Craftineſs*; That, that He would join *Craftineſs* to his *Swiftneſs*: To whom *Jupiter* thus *anſwered*; We have beſtowed *Gifts* to all *living Creatures*, from *the Beginning* of the World, *out of* our *moſt liberal* Boſom; *but* to have given *All* to One *would have been* the Injury *of Others*.

Mor.

MOR.

Hæc *Fabula* indicat, *Deum* eſſe largitum *ſua* Munera *ita* æquali *Lance*, ut *Quiſque* debeat *eſſe* contentus *ſuâ* Sorte.

MOR.

This *Fable* ſhows, *that God* has given *his* Gifts *with ſo* equal *a Balance*, that *Every One* ought *to be* content *with his own* Lot.

FABLE CLVI.

De Equo *inculto*, ſed *veloci*, & *cæteris* irridentibus *Eum*.

COmplures *Equi* fuerant *adducti* ad *Circenſes* Ludos, *ornati* pulcherrimis *Phaleris*, præter *Unum*. Quem *cæteri* irridebant, *ut* incultum, & ineptum *ad* tale *Certamen*; nec *opinabantur*, futurum *unquam* Victorem. *Sed* ubi *Tempus* currendi *advenit*, &, *Signo* Tubæ *dato*, cuncti *exiliêre* è *Carcere*, tum *demum* innotuit, *quantò* Hic *paulò* antè *irriſus* ſuperaret *cæteros* Velocitate; *etenim*, omnibus *aliis* relictis *poſt* Se *longo* intervallo, *aſſecutus eſt* Palmam.

Of the Horſe *ugly*, but *ſwift*, and *the reſt* mocking *Him*.

MANY *Horſes* were *brought* to *the Circenſian* Games, *adorned* with moſt beautiful *Trappings*, except *One*, Whom *the reſt* laughed at, *as* ugly, *and* unfit *for* ſuch *an Engagement*; nor *did They think*, that He would be *ever* Victor. *But* when *the Time* of running *approached*, and, *the Signal* of the Trumpet *being given*, all *leaped* from *the Goal*, then *at laſt* it appeared, *by how much* This *a little* before *derided* excelled *the reſt* in Swiftneſs; *for*, all *the others* being left *behind* Him *at a long* Diſtance, *He gained* the Victory.

MOR.

Fabula *ſignificat*, Homines *non judicandos* ex *Habitu*, ſed *ex* Virtute.

MOR.

The Fable *ſignifies*, that Men *are not to be judged* by *Habit*, but *by* Virtue.

FABLE CLVII.

De Ruſtico *admiſſo* ad *Juriſconſultum* per *Vocem* Hædi.

QUidam *Ruſticus*, implicitus *gravi* Lite, *acceſſit* ad *quendam* Juriconſultum, *ut*, Eo *Patrono*, explicaret *Se*. At *Ille* impeditus *aliis* Negotiis

Of the Countryman *admitted* to *the Lawyer* by *the Voice* of the Kid.

A Certain *Countryman*, entangled *in a heavy* Suit, *went* to *a certain* Lawyer, *that*, He being *Patron*, He might unfold *Himſelf*. But *He* hindered *with other* Affairs

tiis *jubet* renunciari, *Se* nunc *non posse* vacare *Illi*; quare *abiret* rediturus *aliàs*. Rusticus, *Qui* fidebat *Ei* plurimùm, *ut* veteri & fido *Amico*, nunquam *admittebatur*, Tandem *deferens* Hædum *adhuc* lactantem, & pinguem *Secum*, stabat *ante* Fores *Jurisperiti*, & *vellicans* Hædum, *coëgit* Illum *balare*. Janitor, *Qui* solebat *admittere* Eos, *Qui* portarent *Dona*, ex *Præcepto* Heri, *Voce* Hædi *auditâ*, illico *aperiens* Januam, *jubet* Hominem *introire*. Tunc *Rusticus*, conversus *ad* Hædum, *inquit*,, Mi *Hædule*, ago *Gratias* Tibi, *Quæ* effecisti *has* Fores *tam* faciles *Mihi*.

MOR.

Fabula *indicat*, nullas *Res* esse *tam* duras & difficiles, *Quas* Munera *non aperiunt*.

fairs *orders Him* to be told, *that He* now *was not able* to be at Leisure *for Him*; wherefore *He should go away* to return *another Time*. The Countryman, *Who* trusted *to Him* very much, *as* an old *and* faithful *Friend*, never *was admitted*. At length *bringing* a Kid *as yet* sucking, *and* fat *with Him*, He stood *before* the Doors *of the Lawyer*, and *plucking* the Kid, *forced* Him *to bleat*. The Porter, *Who* was wont *to admit* Those, *Who* brought *Gifts*, by *the Command* of his Master, *the Voice* of the Kid *being heard*, presently *opening* the Gate, *orders* the Man *to enter*. Then *the Countryman*, having turned *to* the Kid, *said*, My *little Kid*, I give *Thanks* to Thee, *Who* hast made *these* Doors *so* easy *to Me*.

MOR.

The Fable *shows*, that no *Things* are *so* hard *and* difficult, *Which* Gifts *do not open*.

FABLE CLVIII.

De Sene *dejiciente* Saxis *Juvenem* diripientem *Poma* Sibi.

QUidam *Senex* orabat *Juvenem* diripientem *Poma* Sibi *blandis* Verbis, *ut* descenderet *ex* Arbore, *nec* vellet *auferre* suas *Res*; sed *cùm* funderet *Verba*, incassùm, *Juvene* contemnente *Ejus* Ætatem & Verba *inquit*, Audio, *esse*

Of the old Man *driving down* with Stones *the young Man* stealing *Apples* from Him.

A Certain *old Man* besought *a young Man* stealing *Apples* from Him *with fair* Words, *that* He would descend *out of* the Tree, *nor* would *take away* his *Things*; but *when* He poured out *Words* in vain, *the young Man* despising *his* Age, *and* Words, *He said*, I hear, *that*

eſſe aliquam *Virtutem* non *tantùm* in *Verbis*, verùm *etiam* in *Herbis*; igitur *cœpit* vellere *Gramen*, & *jacere* in *Illum*; Quod *Juvenis* conſpicatus *ridebat* vehementer, & arbitrabatur *Senem* delirare, *Qui* crederet, *Se* poſſe *depellere* Eum *ex* Arbore. *Tunc* Senex, *cupiens* experiri *Omnia*, inquit, *Quando* Verba & Herbæ *valent* Nil *adverſus* Raptorem *mearum* Rerum, *agam* Eum *Lapidibus*, in *Quibus* quoq; *dicunt* eſſe *Virtutem*; & *jaciens* Lapides, *Quibus* impleverat *Gremium*, coëgit *Illum* deſcendere, & abire.

MOR.

Hæc *Fabula* indicat, *Omnia* tentanda *Sapienti*, priuſquam *confugiat* ad *Auxilium* Armorum.

that there is ſome *Virtue* not *only* in *Words*, but *alſo* in *Herbs*; therefore *He began* to pull *the Graſs*, and *to throw it* at *Him*; Which *the young Man* having ſeen *laughed* vehemently, *and* thought *the old Man* to doat, *Who* believed, *that He* was able *to drive down* Him *out of* the Tree. *Then* the old Man, *deſiring* to try *all Things*, ſaid, *when* Words *and* Herbs *avail* Nothing *againſt* the Stealer *of my* Things, *I will drive* Him *with Stones*, in *Which* alſo *They ſay* that there is *Virtue*; and *throwing* Stones, *with which* He had filled *his Lap*, he forced *Him* to deſcend, *and* to go away

MOR.

This *Fable* ſhows, *that all Things* are to be tried *by a wiſe Man*, before that *He fleeth* to *the Help* of Arms.

FABLE CLIX.

De Luſciniâ *pollicente* Accipitri *Cantum* pro *ſua* Vita.

LUſciniâ *comprehenſâ* à *famelico* Accipitre, *cùm* intelligeret, *Se* fore *devorandam* ab *Eo*, rogabat *Eum* blandè, *ut* dimitteret *Se*, pollicita, *Seſe* relaturam *ingentem* Mercedem *pro* tanto *Beneficio*. Autem *cùm* Accipiter *rogaret*, Quid *Gratiæ* poſſet *referre* Sibi; *inquit*, Demulcebo *tuas* Aures *dulcibus* Cantibus.

Of the Nightingale *promiſing* to the Hawk *a Song* for *her* Life.

THE Nightingale *being caught* by *a hungry* Hawk, *when* She underſtood, *that She* ſhould be *devoured* by *Him*, aſked *Him* fairly, *that* He would diſmiſs *Her*, having promiſed, *that She* would return *a vaſt* Reward *for* ſo great *a Benefit*. But *when* the Hawk *aſked*, What *Favour* She was able *to return* to Him; *She ſaid*, I will ſoften *thy* Ears *with ſweet* Songs.

Acci- *The*

Accipiter reſpondit, *Malo*, demulceas *meum* Ventrem; *poſſum* vivere *ſine* tuis *Cantibus*, ſed *non* ſine *Cibo*.

MOR.

Hæc *Fabula* docet, *utilia* anteponenda *jucundis*.

The Hawk anſwered, *I had rather*, thou ſhouldſt ſoften *my* Belly; *I am able* to live *without* thy *Songs*, but *not* without *Meat*.

MOR.

This *Fable* teacheth, *that profitable Things* are to be preferred *to pleaſant*.

FABLE CLX.

De Leone *eligente* Porcum *Socium* Sibi.

LEO, *cùm* vellet *adſciſcere* Socios *Sibi*, & *multa* Animalia *optarent* adjungere *Seſe* Illi, & expoſcerent *Id* Votis & Precibus, *cæteris* ſpretis, *voluit* inire *Societatem* ſolùm *cum* Porco. *Autem* rogatus *Cauſam*, reſpondit, *Quia* hoc *Animal* eſt *adèo* fidum, *ut* nunquam *relinqueret* ſuos *Amicos* & *Socios* in *ullo*, quantumvis *magno*, Diſcrimine.

MOR.

Hæc *Fabula* docet, *Amicitiam* Eorum *appetendam*, Qui *Tempore* Adverſitatis *non referunt* Pedem *à* præſtando *Auxilio*.

Of the Lion *chooſing* the Hog *a Companion* for Himſelf.

THE LION, *when* He would *get* Companions *to Himſelf*, and *many* Animals *wiſhed* to join *Themſelves* to Him, *and* required *It* with Vows *and* Prayers, *the others* being deſpiſed, *He was willing* to enter into *Society* only *with* the Hog. *But* being aſked *the Cauſe*, He anſwered, *Becauſe* this *Animal* is *ſo* faithful, *that* He never *would leave* his *Friends* and *Companions* in *any*, altho' *great*, Danger.

MOR.

This *Fable* teaches, *that the Friendſhip* of thoſe *is to be deſired*, Who *in the Time* of Adverſity *do not draw back* a Foot *from* affording *Aſſiſtance*.

FABLE CLXI.

De Culice *petente* Cibum & Hoſpitium *ab* Ape.

CUM *Culex* hyberno *Tempore* conjiceret, *Se* periturum *Frigore* & *Fame*, acceſſit *ad* Alvearia Apum *petens* Cibum & Hoſpitium *ab* Eis; *Quæ* ſi *fuiſſet conſecutus* ab *Eis* pro-

Of the Gnat *aſking* Meat *and* Lodging *of* the Bee.

WHen *the Gnat* in the Winter *Time* conjectured, *that He* ſhould periſh *with Cold* and *Hunger*, He went *to* the Hives of the Bees *aſking* Meat *and* Lodging *from* Them; *Which* if *He ſhould obtain* from *Them* He

promittebat, *Se* edocturum *Filios* Eorum *Artem* Muſicæ. *Tunc* quædam *Apis* reſpondit, *At* Ego *mallem*, quòd *mei* Liberi *ediſcant* meam *Artem*, Quæ *poterit* eximere *Eos* à *Periculo* Famis & Frigoris.

Mor.

Hæc *Fabula* admonet *nos*, ut *erudiamus* noſtros *Liberos* his *Artibus*, Quæ valent *vindicare* Eos *ab* Inopiâ.

He promiſed, *that He* would teach *the Children* of Them *the Art* of Muſick. *Then* a Certain *Bee* anſwered, *But* I *had rather*, that *my* Children *ſhould learn* my *Art*, Which *will be able* to exempt *them* from *the Danger* of Hunger *and* Cold.

Mor.

The *Fable* admoniſhes *Us*, that *We inſtruct* our *Children* in thoſe *Arts*, Which are able *to defend* Them *from* Want.

FABLE CLXII.

De Aſino *Tubicine* & *Lepore* Tabellario.

LEO, *Rex* Quadrupedum, *pugnaturus* adverſus *Volucres*, inſtruebat *ſuas* Acies: *Autem* interrogatus *ab* Urſo, *Quid* Inertia *Aſini*, aut *Timiditas* Leporis *conferret* Victoriam *Ei*, Quos *cernebat* adeſſe *ibi* inter *Cæteros*, reſpondit, *Aſinus*, Clangore *ſuæ* Tubæ, *concitabit* Milites *ad* Pugnam; *verò* Lepus *fungetur* Officio *Tabellarii* ob *Celeritatem* Pedum.

Mor.

Fabula *ſignificat*, Neminem *eſſe* adeo *contemptibilem*, Qui *non poſſit* prodeſſe *Nobis* in *aliqua* Re.

Of the Aſs *the Trumpeter*, and *the Hare* the Letter-Carrier.

THE Lion, *the King* of the four-footed Beaſts, *about to fight* againſt *the Birds*, diſpoſed *his* Troops: *But* being aſked *by* the Bear, *How* the Sluggiſhneſs *of the Aſs*, or *the Fearfulneſs* of the Hare *would bring* Victory *to Him*, Whom *He ſaw* to be preſent *there* among *the reſt*, He anſwered, *The Aſs* with the Sound *of his* Trumpet, *will rouſe* the Soldiers *to* the Fight; *but* the Hare *will perform* the Office *of a Letter-Bearer* thro' *the Swiftneſs* of his Feet.

Mor.

This Fable *ſignifies*, that no One *is* ſo *contemptible*, Who *can not* be profitable *to Us* in *ſome* Thing.

FABLE CLXIII.

De Accipitribus *Inimicis* inter *Se*, Quos *Columbæ* compoſuerunt.

ACcipitres *Inimici* inter *Se* decertabant *quotidie*, & *occupati* ſuis *Invidiis* minimè *infeſtabant* alias *Aves*. Columbæ *dolentes*, Legatis *miſſis*, compoſuère *Eos*: Sed *Illi*, ubi *ſunt* effecti *Amici*, inter *Se*, non deſinebant *vexare* & *occidere* cæteras *imbecilliores* Aves, & maximè *Columbas*. Tum *Columbæ* dicebant, *Quantò* erat *Diſcordia* Accipitrum *melior* Nobis, *quàm* Concordia.

MOR.

Hæc *Fabula* admonet, *Odia* malorum *Civium* inter *Se* potiùs *alenda*, quàm *extinguenda*, ut, *dum* certant *inter* Se, *permittant* bonos *Vires* vivere *quietè*.

Of the Hawks *Enemies* among *Themſelves*, Whom *the Doves* reconciled.

THE Hawks *Enemies* among *Themſelves* contended *daily*, and *buſied* with their own *Enmities* they very little *infeſted* the other *Birds*. The Doves *grieving*, Ambaſſadors *being ſent*, reconciled *Them*: But *They*, when *They were* made *Friends* among *Themſelves*, did not leave off *to vex* and *kill* the other *weaker* Birds, *and* moſtly *the Doves*. Then *the Doves* ſaid, *By how much* was *the Diſcord* of the Hawk, *better* to Us, *than* their Agreement.

MOR.

This *Fable* admoniſhes, *that the Hatreds* of bad *Citizens* among *Themſelves* rather *are to be nouriſhed* than *extinguiſhed*, that, *whilſt* They contend *among* Themſelves, *They may permit* good *Men* to live *quietly*.

FABLE CLXIV.

De Sene *volente* differre *Mortem*.

QUidam *Senex* rogabat *Mortem*, Quæ *advenerat* ereptura *Eum* è *Vitâ*, ut *deferret*, dum *conderet* ſuum *Teſtamentum*, & *præpararet* cætera *neceſſaria* ad *tantum* Iter. *Cui* Mors *inquit*, Cur *monitus* toties *à* Me *non præparâſti* Te? *Et*, cùm *Ille* diceret *quòd* nunquam *videret* Eam *antea*, inquit, *Cùm* quotidie

Of the old Man *being willing* to defer *Death*.

A Certain *old Man* aſked *Death*, Who *came* to ſnatch *Him* out of *Life*, that *He would defer it*, till *He made* his *Will*, and *prepared* the other *neceſſary Things* for *ſo great* a Journey. *To whom* Death *ſaid*, Why *warned* ſo often *by* Me *haſt thou not prepared* Thyſelf? *And*, when *He* ſaid, *that* He never *had ſeen* Him *before*, He ſaid, *When* daily

die *rapiebam* non *modò* tuos *Equales*, Quorum *Nulli* ferè *jam* reſtant, *verùm* etiam *Juvenès*, Pueros, & Infantes, *nonne admonebam* Te *tuæ* Mortalitatis? *Cum* ſentiebas *tuos* Oculos *tabeſcere*, tuum *Auditum* minui, & tuos *cæteros* Senſus *deficere* indies, *nonne* dicebam *Tibi*, Me *eſſe* propinquam? & *negas*, Te *eſſe* admonitum? *quare* non eſt *differendum* ulteriùs.

Mor.

Hæc *Fabula* indicat, *quòd* debemus *vivere*, quaſi *ſemper* cernamus *Mortem* adeſſe.

ly *I ſnatched away* not *only* thy *Equals*, of Which *None* almoſt *now* remain, *but* alſo *Young Men*, Boys, *and* Infants, *did not I admoniſh* Thee *of thy* Mortality? *When* Thou perceivedſt *thine* Eyes *to grow dim*, thy *Hearing* to be leſſened, *and* thy *other* Senſes *to decay* daily, *did I not* ſay *to Thee*, that *I was* near? and *doſt Thou deny*, that Thou *haſt been* admoniſhed? *wherefore* it is not *to be deferred* longer.

Mor.

This *Fable* ſhows, *that* We ought *to live*, as if *always* We ſaw *Death* to be preſent.

FABLE CLXV.

De Avaro *Viro* alloquente *Sacculum* Nummi.

QUidam *avarus* Vir *moriturus*, & *relicturus* ingentem *Acervum* Aureorum *malè* partum, *interrogabat* Sacculum *Nummorum*, Quem *juſſit* afferri *Sibi*, Quibus *eſſet* allaturus *Voluptatem?* Cui *Sacculus* inquit, *Tuis* Hæredibus, *Qui* profundent *Nummos* quæſitos *à* Te *tanto* Sudore *in* Scortis & Conviviis; & Dæmonibus, *Qui* mancipabunt *tuam* Animam *æternis* Suppliciis.

Mor.

Hæc *Fabula* indicat *eſſe* ſtultiſſimum *laborare* in *Eis*, Quæ *ſint* allatura *Gaudium* Aliis, *autem* Tormenta *Nobis*,

Of the covetous *Man* ſpeaking to *the Bag* of Money.

A Certain *covetous* Man *about to die*, and *about to leave* a vaſt *Heap* of golden Pieces *ill* gotten, *aſked* a Bag *of Monies*, which *he commanded* to be brought *to Him*, To whom *He was about* to bear *Pleaſure?* To Whom *the Bag* ſaid, *To thine* Heirs, *Who* will ſpend *the Monies* gotten *by* Thee *with ſo great* Sweat *upon* Whores *and* Feaſts; *and* to the Devils, *Who* will torment *thy* Soul *with eternal* Puniſhments.

Mor.

This *Fable* ſhows it *to be* a moſt fooliſh Thing *to labour* in *thoſe Things*, Which *may be* about to bear *Joy* to Others, *but* Torments *to Us*.

FABLE

FABLE CLXVI.

De Vulpe & Capro.

VUlpes & Caper *ſitibundi* deſcenderunt *in* quendam *Puteum*; in *Quo* cùm *perbibiſſent*, Vulpes *ait* Capro *circumſpicienti* Reditum, *Caper*, eſto *bono* Animo, *namq*; excogitavi, *quo pacto* uterque *ſimus* reduces. *Siquidem* Tu *eriges* Te *rectum*, prioribus *Pedibus* admotis *ad* Parietem, & reclinabis *tua* Cornua, *Mento* adducto *ad* Pectus, *Ego* tranſiliens *per* tua *Terga* & *Cornua*, & *evadens* extra *Puteum*, educam *Te* iſthinc *poſtea*, Cujus *Conſilio* Capro *habente* Fidem, *atq*; obtemperante, *ut* Illa *jubebat*, Ipſa *proſiliit* è *Puteo*, ac *deinde* geſtiebat *præ* Gaudio *in* Margine *Putei*, & *exultabat*, habens *Nihil* Curæ *de* Hirco. *Cæterùm*, cùm *incuſaretur* ab *Hirco*, ut *fœdifraga*, reſpondit, *Enimvero*, Hirce, *ſi* eſſet *Tibi* tantum *Senſûs* in *Mente*, quantum *eſt* Setarum *in* Mento, *non deſcendiſſes* in *Puteum*, priuſquam *habuiſſes exploratum* de *Reditu*.

Mor.

Hæc *Fabula* innuit, *prudentem* Virum *debere* explorare *Finem*, antequam *veniat* ad *peragendam* Rem.

Of the Fox *and* the He-Goat.

A FOX *and* a Goat *being thirſty* deſcended *into* a certain *Well*; in *Which* when *They had well drank*, the Fox *ſays* to the Goat *looking about for* a Return, *Goat*, be *of good* Cheer, *for* I have thought *by what Means* We both *may be* brought back. *If truly* Thou *wilt raiſe up* Thyſelf *ſtrait*, thy fore-*Feet* being ſet *to* the Wall, *and* wilt lean forward *thy* Horns, *thy Chin* being drawn *to* thy Breaſt, *I* leaping *over* thy *Back* and *Horns*, and *eſcaping* out of *the Well*, will bring out *Thee* thence *afterwards*. To whoſe *Counſel* the Goat *having* Faith, *and* obeying, *as* She *commanded*, She *leaped* out of *the Well*, and *then* jumped *for* Joy *upon* the Brink *of the Well*, and *rejoiced*, having *no* Care *of* the Goat. *But* when *She was accuſed* by *the Goat*, as *a League-Breaker*, Sheanſwered, *Indeed*, Goat, *if* there had been *to Thee* as much *of Senſe* in *thy Mind*, as *there is* of Hairs *on* thy Chin, *thou wouldſt not have deſcended* into *the Well*, before that *thou hadſt examined* about *a Return*.

Mor.

This *Fable* hints, *that a prudent* Man *ought* to examine *the End*, before that *He comes* to *do* the Thing.

FABLE

FABLE CLXVII.

De Gallis & Perdice.

CUM *Quidam* haberet *Gallos* Domi, *mercatus est* Perdicem, & dedit *Eam* in *Societatem* Gallorum *alendam*, & *saginandam* unà *cum* Eis: Galli *quisque* pro *Se* mordebant & abigebant *Eam*. Autem *Perdix* afflictabatur *apud* Se, *existimans* talia *inferri* Sibi *à* Gallis, *quòd* suum *Genus* esset *alienum* ab *Illorum* Genere. *Verò* ubi *non* multò *post* aspexit *Illos* pugnantes *inter* Se, & mutuò *percutientes*, recreata *à* Mœrore & Tristitiâ, *inquit*, Equidem *post* Hæc *non afflictabor* ampliùs, *videns* Eos *dimicantes* etiam *inter* Se.

MOR.

Hæc *Fabula* innuit, *prudentes* Viros *debere* ferre *Contumelias* illatas *ab* Alienigenis, *Quos* vident *ne* abstinere *ab* Injuriâ *Domesticorum*.

Of the Cocks *and* the Partridge.

WHEN *a certain Man* had *Cocks* at Home, *He bought* a Partridge, *and* gave *Her* into *the Company* of the Cocks *to be fed*, and *fattened* together *with* Them: The Cocks *Every one* for *Himself* bit *and* drove away *Her*. But *the Partridge* was afflicted *with* Herself, *thinking* that such things *were offered* to Her *by* the Cocks, *because* her *Kind* was *different* from *their* Kind. *But* when *not* much *after* She saw *Them* fighting *amongst* Themselves *and* mutually *striking*, recovered *from* Grief *and* Sadness, *She said*, Truly *after* these Things *I shall not be afflicted* more, *seeing* Them *fighting* even *amongst* Themselves.

MOR.

This *Fable* hints, *that prudent* Men *ought* to bear *the Contumelies* offered *by* Foreigners, *Whom* They see *not* to abstain *from* the Injury *of their own Countrymen*.

FABLE CLXVIII.

De JACTATORE.

QUidam *Vir* peregrinatus *aliquandiu*, cùm *fuisset* reversus *Domum* iterum. *cùm* jactabundus prædicaret *multa* alia *gesta* à *Se* viriliter *in* diversis *Regionibus*, tum *verò* Id *maximè*, quòd *Rhodi* superâsset *Omnes* saliendo: *Rhodios*, Qui *adfuerunt*, esse *Testes*

Of the BOASTER.

A Certain *Man* having travelled *a long while*, when *He was* returned *Home* again, *both* boasting told *many* other Things *carried on* by *Him* manfully *in* divers *Regions*, and *truly* That *especially*, that *at Rhodes* He had excelled *All* in leaping; *that the Rhodians*, Who *had been present*, were *Witnesses*

Teſtes ejuſdem *Rei*: Unus *Eorum*, Qui *aderant*, reſpondens illi *inquit*, O *Homo*, ſi *Iſtud* eſt *verum*, Quod *loqueris*, Quid *Opus* eſt *Tibi* Teſtibus? *Ecce* Rhodium! *Ecce* hîc *Certamen* ſaliendi!

MOR.

Hæc *Fabula* indicat, *quòd*, ubi *vera* Teſtimonia *adſunt*, eſt *nihil Opus Verbis*.

Witneſſes of the ſame *Thing*: One *of Them*, Who *were preſent*, anſwering him *ſaid*, O *Man*, if *That* is *true*, Which *you ſpeak*, What *Need* is there *to You* of Witneſſes? *Behold* a Rhodian; *Behold* here *a Trial* of leaping!

MOR.

This *Fable* ſhows, *that*, where *true* Teſtimonies *are preſent*, there is *no Need of Words*.

FABLE CLXIX.

De Viro *tentante* Apollinem.

QUidam *facinoroſus* Vir *contulit* Se *Delphos* tentaturus *Apollinem*, & *habens* Paſſerculum *ſub* Pallio, *Quem* tenebat *ſuo* Pugno, & accedens *ad* Tripodas, *interrogabat* Eum *dicens*, Quod *habeo* in *meâ* Dextrâ, *vivitne*, an *eſt* mortuum? *Prolaturus* Paſſerculum *vivum*, ſi *Ille* reſpondiſſet, *mortuum*: rurſus *prolaturus* mortuum, *ſi* reſpondiſſet, *vivum*; etenim *occidiſſet* Eum *ſtatim* ſub *Pallio* clam, *priuſquam* proferret. *At* Deus, *intelligens* ſubdolam *Calliditatem* Hominis, *dixit*, O *Conſultor*, facito *Utrum* mavis *facere*; etenim *eſt* penes *Te*; & proferto *ſive* vivum, *ſive* mortuum, *Quod* habes *in* tuis *Manibus*.

Of the Man *tempting* Apollo.

A Certain *wicked* Man *betook* Himſelf *to Delphos* about to tempt *Apollo*, and *having* a Sparrow *under* his Cloak, *Which* He held *in his* Fiſt, *and* going *to* the Trevet, *He aſked* Him *ſaying*, What *I have* in *my* Right Hand, *liveth it*, or *is it* dead? *About to pluck forth* the Sparrow *alive*, if *He* had anſwered, *dead*: again *about to pluck it forth* dead, *if* He had anſwered, *alive*; for *He would have killed* It *preſently* under *the Cloak* privily, *before that* He plucked it out. *But* the God, *underſtanding* the deceitful *Craftineſs* of the Man, *ſaid*, O *Conſulter*, do Thou *Whether* Thou art more willing *to do*; for *it is* in the Power *of Thee*; *and* pluck out *either* alive, *or* dead, *What* Thou haſt *in* thy *Hands*.

MOR.

Mor.

Hæc *Fabula* innuit, *Nihil* latere, *neque* fallere *divinam* Mentem.

Mor.

This *Fable* hints, *that Nothing* lies hid from, *nor* deceives *the divine* Mind.

FABLE CLXX.

De Piſcatore & Smaride.

QUidam *Piſcator*, Retibus *dimiſſis* in *Mare* extulit *puſillam* Smaridem, *Quæ* ſic *obſecrabat* Piſcatorem; *Noli* capere *Me* tam *puſillam* in *præſentia*; ſine *Me* abire & creſcere *ut* poſtea *potiaris* Me *ſic* adultâ *cum* majori *Commodo*. Cui *Piſcator* inquit, *Verò* Ego *eſſem* amens, *ſi* omitterem *Lucrum* licèt *exiguum*, Quod habeo *inter* meas *Manus* Spe *futuri* Boni *quamvis* magni.

Of the Fiſherman *and* the Sprat.

A Certain *Fiſherman*, his Nets *being let down* into *the Sea*, brought out *a ſmall* Sprat, *Which* thus *beſought* the Fiſherman; *Be not willing* to take *Me* ſo *little* at *preſent*; ſuffer *Me* to go away, *and* to grow, *that* afterwards *Thou mayſt obtain* Me *ſo* grown up *with* greater *Advantage*. To whom *the Fiſherman* ſaid, *But* I *ſhould be* mad, *if* I ſhould omit *a Gain* altho' *ſmall*, Which I have *between* my *Hands* for the Hope *of a future* Good *altho'* great.

Mor.

Hæc *Fabula* indicat *Eum* eſſe *ſtolidum*, Qui *propter* Spem *majoris* Commodi *non amplectitur* Rem & præſentem & certam, *licet* parvam.

Mor.

This *Fable* ſhows *Him* to be *fooliſh*, Who *for* Hope *of a greater* Advantage *does not embrace* a Thing *both* preſent *and* certain, *although* ſmall.

FABLE CLXXI.

De Equo & Aſino.

QUidam *Vir* habebat *Equum* & *Aſinum*; autem *dum* faciunt *Iter*, Aſinus *inquit* Equo, *Si* vis, *Me* eſſe *ſalvum*, leva *Me* Parte *mei* Oneris: *Equo* non *obſequente* Illius *Verbis*, Aſinus *cadens* ſub *Onere* moritur. *Tunc* Dominus

Of the Horſe *and* the Aſs.

A Certain *Man* had *a Horſe* and *an Aſs*; but *whilſt* they make *a Journey*, the Aſs *ſays* to the Horſe, *If* You are willing, *that* I be *ſafe*, lighten *Me* of a Part *of my* Burden: *The Horſe* not *obeying* His *Words*, the Aſs *falling* under *the Burden* dies. *Then* the Maſter

minus *Jumentorum* imponit *Equo* omnes *Sarcinas*, Quas *Asinus* portabat, & simul *Corium*, Quod *exuerat* à *mortuo* Asino: *Quo* Onere *Equus* depressus & gemens *inquit*, Væ *Mihi* infelicissimo *Jumentorum!* Quid *Mali* evenit *misero* Mihi! *Nam* recusans *Partem*, nunc *porto* totum *Onus*, & *insuper* Illius *Corium*.

MOR.

Hæc *Fabula* innuit, *majores* debere *esse* Participes *in* minoribus *Laboribus*, ut *Utriq;* sint *incolumes*.

ster *of the Beasts* puts on *the Horse* all *the Packs*, Which *the Ass* carried, *and* at the same Time *the Hide* Which *He had stripped off* from *the dead* Ass: *With which* Burden *the Horse* depressed *and* groaning *said*, Woe *to Me* most unhappy *of Beasts!* What *an Evil* has happened *to wretched* Me! *For* refusing *a Part*, now *I carry* the whole *Burden*, and *moreover* his *Hide*.

MOR.

This *Fable* hints, *that the greater* ought *to be* Partakers *in* the less *Labours*, that *Both* may be *safe*.

FABLE CLXXII.

De TUBICINE.

QUidam *Tubicen*, interceptus *ab* Hostibus *in* Militiâ, *proclamabat* ad *Eos*, Qui *circumsistebant*, O *Viri*, Nolite *occidere* Me *innocuum* & *insontem*; etenim *nunquam* occidi *Ullum*: quippe *habeo* Nihil *aliud*, quàm *hanc* Tubam. *Ad* Quem *Illi* responderunt *vicissim* cum *Clamore*; Verò *Tu* trùcidaberis *magis* hoc *ipso*; quòd *cùm* Tu *Ipse* nequeas *dimicare*, potes *impellere* Cæteros *ad* Certamen.

MOR.

Hæc *Fabula* innuit, *quòd* peccant *præter* cæteros, Qui *persuadent* malis & improbis *Principibus* ad *agendum* iniquè.

Of the TRUMPETER.

A Certain *Trumpeter* taken *by* the Enemies *in* the War, *cried out* to *Them*, Who *stood about*, O *Men*, Be not willing *to kill* Me *harmless* and *innocent*; for *never* have I killed *any One*; for *I have* Nothing *else*, than *this* Trumpet. *To* Whom *They* answered *in Turn* with *a Noise*; But *Thou* shalt be slain *rather* on this *same Account*; because *when* Thou *Thyself* can'st not *fight*, Thou art able *to drive* the Rest *to* the Engagement.

MOR.

This *Fable* hints, *that* They sin *beyond* Others, Who *persuade* bad *and* wicked *Princes* to *act* unjustly.

FABLE

FABLE CLXXIII.

De Vaticinatore.

Vaticinator ſedens *in* Foro *ſermocinabatur*; Cui *Quidam* denunciat, *Ejus* Fores *eſſe* effractas, & Omnia *direpta*, Quæ *fuiſſent* in *Domo*. Vaticinator, *gemens* & *properans* Curſu, *recipiebat* Se *Domum*: Quem *Quidam* intuens *currentem*, inquit, *O* Tu, *Qui* promittis, *Te* divinaturum *aliena* Negotia, *certè* Ipſe *non divinâſti* tua.

MOR.

Hæc *Fabula* ſpectat *ad* Eos, *Qui*, non *rectè* adminiſtrantes *ſuas* Res, *conantur* providere & conſulere *Alienis*, Quæ *non pertinent* ad *Eos*.

Of the Fortune-teller.

A *Fortune-teller* ſitting *in* the Market *diſcourſed*; To whom *One* declares, *that his* Doors *were* broke open *and* all Things *taken away*, Which *had been* in *the Houſe*. The Fortune-teller, *ſighing* and *haſting* in his Pace, *betook* Himſelf *Home*: Whom *a certain Man* perceiving *running*, ſaid, *O* Thou, *Who* promiſeſt, *that Thou* wilt divine *other's* Affairs, *ſurely* Thyſelf *haſt not divined* thine own.

MOR.

This *Fable* looks *to* Them, *Who*, not *rightly* adminiſtring *their own* Affairs, *endeavour* to foreſee *and* conſult *for other Men's*, Which *do not belong* to *Them*.

FABLE CLXXIV.

De Puero & Matre.

QUidam *Puer* in *Schola* furatus *Libellum*, attulit *ſuæ* Matri; *à* Quâ *non* caſtigatus, *quotidie* furabatur *magis* atque *magis*; Autem *Progreſſu* Temporis *cœpit* furari *majora*. Tandem *deprehenſus* à *Magiſtratu*, ducebatur *ad* Supplicium. *Verò* Matre *ſequente*, ac *vociferante*, Ille *rogavit*, ut *liceret* Sibi *loqui* pauliſper *cùm* Eâ *ad* Aurem. *Illo* permiſſo, & Matre *properante*, & *admovente* Aurem *ad* Os *Filii*, evulſit *Auriculam* Matris

Of the Boy *and* his Mother.

A Certain *Boy* in *School* having ſtolen *a little Book*, brought it *to his* Mother: *by* Whom *not* being chaſtiſed, *daily* He ſtole *more* and *more*; But *in Progreſs* of Time *He began* to ſteal *greater Things*. At laſt *being apprehended* by *the Magiſtrate*, He was led *to* Puniſhment. *But* the Mother *following*, and *crying*, He *aſked*, that *it might be lawful* for Him *to ſpeak* a little *with* Her *in* her Ear. *He* being permitted, *and* the Mother *haſtening*, and *moving* her Ear *to* the Mouth *of the Son*, He tore off *the Ear* of

Matris *ſuis* Dentibus, *Cùm* Mater, & cæteri, *Qui* adſtabant, *increparent* Eum, *non* modò *ut* Furem, *ſed* etiam, *ut* impium *in* ſuam *Parentem*, inquit, *Hæc* fuit *Cauſa* mei *Exitii*; etenim *ſi* caſtigâſſet *Me* ob *Libellum*, Quem *furatus ſum* priùs, *feciſſem* Nil *ulteriùs*; nunc *ducor* ad *Supplicium*.

Mor.

Hæc *Fabula* indicat, *quòd* Qui, *non coërcentur* inter *Initia* peccandi, *evadunt* ad *majora* Flagitia.

of his Mother *with his* Teeth. *When* the Mother *and* the Others, *Who* ſtood about, *blamed* Him, *not* only *as* a Thief, *but* alſo, *as* impious *to* his *Parent*, He ſaid, *She* was *the Cauſe* of my *Deſtruction*; for *if* She had chaſtiſed *Me* for *the little Book*, Which *I ſtole* firſt, *I had done* Nothing *further*; now *I am led* to *Puniſhment*.

Mor.

This *Fable* ſhows, *that* They, *Who are not reſtrained* at *the Beginnings* of ſinning, *go on* to *greater* Crimes.

FABLE CLXXV.

De Hircis & Capellis.

CUM *Capellæ* obtinuiſſent *Barbam* à *Jove*, Hirci *cœperunt* offendi, *quia* Mulieres *haberent* parem *Honorem* cum *Eis*. Jupiter *inquit*, Sinite *Illas* frui *vanâ* Gloriâ, & uſurpare *Ornatum* veſtræ *Dignitatis*, dum *non æquent* veſtram *Virtutem*.

Mor.

Hæc *Fabula* edocet *Te*, ut *feras* Illos *uſurpare* tuum *Ornatum*, Qui *ſunt* inferiores *Tibi* in *Virtute*.

Of the He Goats *and* the She Goats.

WHEN *the She Goats* had obtained *a Beard* from *Jupiter*, the He-Goats *began* to be offended *becauſe* the Females *had* equal *Honor* with *Them*. Jupiter *ſaid*, Suffer ye *Them* to enjoy *the vain* Glory, *and* to uſurp *the Ornament* of your *Dignity*, whilſt *They do not equal* your *Virtue*.

Mor.

This *Fable* teaches *Thee* that *thou may'ſt bear* Thoſe *to uſurp* thy *Ornament*, Who *are* inferiors *to thee* in *Virtue*.

FABLE CLXXVI.

De Filio *cujuſdam* Senis & Leone.

QUidam *Senior* habebat *unicum* Filium *generoſi* Spiritûs, & Amatorem *venaticorum* Canum. *Viderat* Hunc *per* Quietem *trucidari* à *Leone*. Igitur *territus*, ne

Of the Son *of a certain* old Man *and a* Lion.

A Certain *elderly Man* had *an only* Son *of a generous* Spirit, *and* a Lover *of hunting*-Dogs. *He had ſeen* Him *in* a Dream *to be killed* by *a Lion*. Therefore *afraid*, leſt

ne *fortè* aliquando *Eventus* ſequeretur *hoc* Somnium, *extruxit* quandam *politiſſimam*, & *amæniſſimam* Domum; *inducens* Filium *illùc*, aſſiduus *Cuſtos* aderat *Illi*. Depinxerat *Domo* omne *Genus* Animalium *ad* Delectationem *Filii*, cum *Quibus* etiam *Leonem*. Adoleſcens *inſpiciens* Hæc, *contrahebat* Moleſtiam *Eò* magis. *Autem* quodam *Tempore*, adſtans *propius* Leoni, *inquit*, O *truculentiſſima* Fera, *aſſervor* in *hâc* Domo *propter* inane Somnium *mei* Patris: *Quid* faciam *Tibi?* Et *ita* dicens,, *incuſſit* Manum *Parieti*, volens *eruere* Oculum *Leonis*, & *offendebat* in *Clavo*, Qui *latebat* illic, *quâ* Percuſſione *Manus* emarcuit, & Sanies *ſuccrevit*, & *Febris* ſubſecuta eſt, & brevi *Tempore* mortuus eſt. *Ita* Leo *occidit* Adoleſcentem, *Arte* Patris *juvante* Nihil.

MOR.

Hæc *Fabula* indicat, Neminem *poſſe* devitare, *Quæ* ſunt *ventura*.

leſt *by Chance* ſometime *an Event* ſhould follow *this* Dream, *He built* a certain *very fine*, and *moſt pleaſant* Houſe; *bringing* his Son *thither*, a daily *Guardian* was preſent *to Him*. He had painted *in the Houſe* every *Kind* of Animals *for* the Delight *of his Son*, with *Which* alſo *a Lion*. The Youth *looking on* theſe Things, *contracted* Trouble *by ſo much* the more. *But* on a certain *Time*, ſtanding *nearer* to the Lion, *He ſaid*, O *moſt cruel* wild Beaſt, *I am kept up* in *this* Houſe *for* a vain Dream *of my* Father: *What* ſhall I do *to Thee?* And *ſo* ſaying. He *ſtruck* his Hand *on the wall* willing *to pluck out* the Eye *of the Lion*, and *He hit it* on a *Nail*, Which *lay hid* there, *with which* Blow *the Hand* rankled, *and the* Matter *grew under*, and *a Fever* followed, *and in* a ſhort *Time* He died. *Thus* the Lion *killed* the Youth, *the Art* of the Father *availing* Nothing.

MOR.

This *Fable* ſhows, that no Man *is able* to avoid *thoſe Things Which* are *to come*.

FABLE CLXXVII.

De Vulpe & Rubo.

VUlpes, *cùm* aſcenderet *quandam* Sepem, ut *vitaret* Periculum *Quod* videbat *imminere* Sibi, *comprehendit* Rubum *Manibus*, atque *perfodit* Vo-

Of the Fox *and* the Bramble.

THE Fox, *when* She got up upon *a certain* Hedge, that *She might avoid* a Danger *Which* She ſaw *to hang over* Her, *catched hold of* a Bramble *with her Hands*, and *pricked* the

Volam *Sentibus*; & *cùm* foret *saucia* graviter, *inquit*, gemens, *Rubo*, *Cum* confugerim ad *Te*, ut *juveris* Me, *Tu* nocuisti Mihi. *Cui* Rubus *ait*, Vulpes, *errasti* Quæ *putâsti* capere *Me* pari *Dolo* quo *consuevisti* capere *cætera*.

Mor.

Fabula *significat*, quòd *est* stultum *implorare* Auxilium *ab* Illis, *Quibus* est *datum* à *Naturâ* potiùs *obesse*, quàm *prodesse*.

the Hollow of her Hand *with the Thorns*; and *when* She was *wounded* grievously, *she said*, groaning, *to the Bramble*, *When I* have fled to *Thee*, that *Thou mightest have helped* Me, *Thou* hast hurt Me. *To whom* the Bramble *says*, O Fox, *Thou hast erred*, Who *hast thought* to take *Me* with the like *Deceit*, with which *Thou hast used* to take *other Things*.

Mor.

The Fable *signifies*, that *it is* a foolish Thing *to implore* Help *from* Them, *to Whom* is is *given* by *Nature* rather *to hurt*, than *to profit*.

FABLE CLXXVIII.

De Vulpe & Crocodilo.

VUlpes & Crocodilus *contendebant* de *Nobilitate*. Cùm *Crocodilus* adduceret *Multa* pro *Se*, & *jactaret* Se *supra* Modum *de* Splendore *suorum* Progenitorum; *Vulpes* subridens, *ait* Ei, *Heus*, Amice, *etsi* quidem *Tu* non dixeris *Hoc*, apparet *clarè* ex *tuo* Corio, *quòd* jam *multis* Annis *fuisti* denudatus *Splendore* tuorum *Progenitorum*.

Mor.

Fabula *significat*, quòd *Res* ipsa *potissimùm* refellit *mendaces* Homines.

Of the Fox *and* the Crocodile.

THE Fox *and* the Crocodile *contended* concerning *their Nobility*. When *the Crocodile* brought *many Things* for *Himself*, and *boasted* Himself *beyond* Measure *concerning* the Splendour *of his* Ancestors; *the Fox* smiling, *said* to Him, *So Ho*, Friend, *although* indeed *Thou* hadst not have said *This*, it appears *clearly* by *thy* Skin, *that* now *many* Years *Thou hast been* deprived *of the Splendour* of thy *Ancestors*.

Mor.

The Fable *signifies*, that *the Thing* itself *chiefly* refutes *lying* Men.

FABLE

FABLE CLXXIX.

De Vulpe & Venatoribus.

VUlpes, *effugiens* Venatores, *ac* jam *defeſſa* currendo *per* Viam, *Caſu* reperit *Lignatorem*, Quem *rogat*, ut *abſcondat* Se *in* quoquo *Loco*. Ille *oſtendit* Tectorium; *Vulpes* ingrediens *Id*, abſcondit *Se* in *quodam* Angulo. *Venatores* adveniunt, *rogant* Lignatorem, *ſi* videret Vulpem. *Lignator* negat *Verbis* quidem, *Se* vidiſſe; *verò* oſtendit *Locum* Manu, *ubi* Vulpes *latebat*; verò *Venatores*, Re *non* percepta, *ſtatim* abeunt. *Vulpes*, ut *proſpicit* Illos *abiiſſe*, egrediens *Tectorio*, recedit *tacitè*. Lignator *criminatur* Vulpem, *quòd*, cùm *fecerit* Eum *ſalvum*, ageret *Nihil Gratiarum* Sibi. *Tunc* Vulpes, *convertens* Se, *ait* tacitè *Illi*, Heus, *Amice*, ſi *habuiſſes* Opera *Manuum*, & *Mores* ſimiles *tuis* Verbis, *perſolverem* meritas *Gratias* Tibi.

Mor.

Fabula *ſignificat*, quòd *nequam* Homo, *etſi* pollicetur *bona*, tamen *præſtat* mala & improba.

Of the Fox *and* the Hunters.

THE Fox, *flying from* the Hunters, *and* now *tired* with running *along* the Way, *by Chance* found *a Wood-Cutter*, Whom *He aſks*, that *He may hide* Himſelf *in* any *Place*. He *ſhowed* the Cottage; *The Fox* entering *It*, hides *Himſelf* in *a certain* Corner. *The Hunters* come up, *aſk* the Wood-Cutter, *if* He ſaw the Fox. *The Wood-Cutter* denies *in Words* indeed, *that He* had ſeen Him; *but* He ſhowed *the Place* with his Hand, *where* the Fox *lay hid*, but *the Hunters*, the Thing *not* being perceived, *immediately* go away. *The Fox*, as ſoon as *He perceives* Them *to be gone away*, coming out of *the Cottage*, retires *ſilently*. The Wood-Cutter *accuſes* the Fox, *that*, when *He had made* Him *ſafe*, He gave *no Thanks* to Him. *Then* the Fox, *turning* Himſelf, *ſays* ſoftly *to Him*, Hark ye, *Friend*, if *thou wouldſt have had* the Works *of thy Hands*, and *thy Morals* like *to thy* Words, *I would pay* the deſerved *Thanks* to thee.

Mor.

The Fable *ſignifies*, that *a wicked* Man, *altho'* He promiſes *good Things*, yet *He perſormeth* bad *and* Wicked Things.

FABLE CLXXX.

De Cane *vocato* ad *Cœnam*.

QUidam *Vir*, cùm *parâſſet* opiparam *Cœnam*, vocavit *quendam* Ami-

Of the Dog *invited* to *Supper*.

A Certain *Man*, when *He had prepared* a dainty *Supper*, invited *a certain*

Amicum *Domum*; Ejus *Canis* quoque *invitavit* Canem *Alterius* ad *Cœnam*. Canis *ingreſſus*, cùm *videret* tantas *Dapes* apparatas, *lætus*, ait *Secum*, Sanè *explebo* Me *ita* hodie, *quòd* non indigebo *comedere* cras. *Verò* Coquus *conſpiciens*, tacitus *cepit* per *Caudam*, atque *rotans* terque *quaterque*, projecit *Illum* per *Feneſtram*. Ille *attonitus* aſſurgens *Humo*, dum *fugit* clamans, *cæteri* Canes *accurrunt* Ei, *atque* rogant, *quàm* opiparè *cænaverit*: At *Ille* languens *ait*, Ita *explevi* Me *Potu* & *Dapibus*, quòd *cùm* exiverim, *non vidi* Viam.

Friend *Home*; His *Dog* alſo *invited* the Dog *of the other Man* to *Supper*. The Dog *having entered*, when *He ſaw* ſo great *Dainties* prepared, *joyful*, ſays *with Himſelf*, Truly *I ſhall fill* Myſelf *ſo* To-Day, *that* I ſhall not want *to eat* To-morrow. *But* the Cook *ſeeing Him*, ſilent *took Him* by *the Tail*, and *whirling Him* both three *and four Times*, threw *Him* thro' *the window*. He *amazed* riſing up *from the Ground*, whilſt *He flies* crying, *the other* Dogs *run up* to Him, *and* aſk, *how* daintily *He had ſupped*: But *He* languiſhing *ſays*, So *have I filled* Myſelf *with Drink* and *Dainties*, that *when* I came out, *I ſaw not* the way.

Mor.

Fabula *ſignificat*, multa *cadere* inter *Calicem* & *Labra*.

Mor.

The Fable *ſignifies*, that many Things *fall* between *the Cup* and *the Lips*.

FABLE CLXXXI.

De Aquilâ & Homine.

CUM *quidam* Homo *cepiſſet* Aquilam, *Pennis* Alarum, *avulſis* Ei, *dimiſit* Eam *morari* inter *Gallinas*. Deinde *Quidam*, mercatus, *munit* Alas *Pennis*: tum *Aquila* volans *capit* Leporem, & fert *Illum* ſuo *Benefactori*. Quam *Rem* Vulpes *conſpiciens*, ait *Homini*, Noli *habere* hanc *Aquilam* Hoſpitio, *ne* venetur *Te*,

Of the Eagle *and* the Man.

WHEN *a certain* Man *had taken* an Eagle, *the Feathers* of the Wings *being plucked* from Her, *He diſmiſſed* Her *to dwell* among the *Hens*. Afterwards *a certain Man*, having purchaſed Her, *fortifies* her Wings *with Feathers*: then *the Eagle* flying *takes* a Hare, *and* bears *Him* to her *Benefactor*. Which *Thing* a Fox *perceiving*, He ſays *to the Man*, Be unwilling *to have* this *Eagle* in Entertainment, *leſt* She hunt *Thee*,

Te, æque *ac* Leporem. *Tum* Homo *item* evulſit *Pennas* Aquilæ.

Mor.

Hæc *Fabula* ſignificat, *quòd* Benefactores *quidem* ſunt remunerandi, *verò* improbi *omnino* vitandi.

Thee, as well *as* the Hare. *Then* the Man *alſo* plucked off *the Feathers* from the Eagle.

Mor.

This *Fable* ſignifies, that Benefactors *indeed* are to be requited, *but* the Wicked *altogether* to be avoided.

FABLE CLXXXII.

De Agricolâ.

Quidam *Homo* exiſtens *Agricola*, cùm *cognoſceret* adeſſe *Finem* Vitæ *Sibi*, & *cuperet* Filios *fieri* peritos *in* Cultu *Agrorum*, vocavit *Eos*, atq; *inquit*, Filii, *Ego* decedo *è* Vitâ; *omnia* mea *Bona* ſunt *poſita* in *Vined*. Illi, *poſt* Obitum *Patris*, putantes *reperire* hunc *Theſaurum* in *Vined*, Ligonibus, *Marris*, ac *Bidentibus*, ſumptis, *funditus* effodiunt *Vineam*, & *non inveniunt* Theſaurum; verò, *cùm* Vinea *fuit* probè *effoſſa*, produxit *longè* plures *Fructus* ſolito, *atq;* fecit *Illos* divites.

Of the Huſbandman.

A Certain *Man*, being *a Huſbandman*, when *He knew* that there was *an End* of Life *to him*, and *deſired* his Sons *to become* ſkilful *in* the Tilling *of Lands*, called *Them*, and *ſaid*, O Sons, *I* depart *out of* Life; *all* my *Goods* are *placed* in *the Vineyard*. They, *after* the Death *of the Father*, thinking *to find* this *Treaſure* in *the Vineyard*, Spades, *Mattocks*, and *Prongs* being taken, *entirely* dig up *the Vineyard*, and *do not find* the Treaſure; but, *when* the Vine *was* well *dug up*, it produced *by far* more *Fruits* than uſual, *and* made *Them* rich.

Mor.

Hæc *Fabula* ſignificat, *quòd* aſſiduus *Labor* parit *Theſaurum*.

Mor.

This *Fable* ſignifies, *that* daily *Labour* bringeth forth *Treaſure*.

FABLE CLXXXIII.

De quidam *Piſcatore*.

Quidam *Piſcator* inexpertus *piſcandi*, Reti *ac* Tibiis *aſſumptis*, accedit *juxta* Littus *Maris*, atq; *ſuperexiſtens* quodam *Saxo* cœpit *imprimis* tubicinare, *putans*,

Of a certain *Fiſherman*.

A Certain *Fiſherman* unſkilful *of Fiſhing*, his Net *and* Pipes *being taken*, goes *near* the Shore *of the Sea*, and *ſtanding up* on a certain *Rock* He began *at firſt* to pipe, *thinking*,

putans, Se *capturum eſſe* Piſces *facilè* Cantu; *verùm* cùm *conſequereter* nullum *Effectum* Cantu, *Tibiis* depoſitis, *dimiſit* Rete *in* Mare, *ac* cepit *perplures* Piſces; *ſed* cùm *extraheret* Piſces *è* Reti, *atque* perſpiceret *Eos* ſaltantes, *ait* non *inſalsè*, O *improba* Animalia, *cùm* tubicinarem, *noluiſtis* ſaltare; *nunc* quia *ceſſo* tubicinare, *ſaltatis* continuò.

MOR.

Hæc *Fabula* docet, *quòd Omnia* fiunt *probè*, Quæ *fiunt* ſuo *Tempore*.

thinking, that He *ſhould take* Fiſhes *eaſily* with a Tune; *but* when *He obtained* no *Effect* with a Tune, *the Pipes* being laid down, *He let down* the Net *into* the Sea, *and* took *very many* Fiſhes; *but* when *He drew* the Fiſhes *out of* the Net, *and* perceived *Them* dancing, *He ſays*, not *unwittily*, O *wicked* Animals, *when* I piped, *Ye were unwilling* to dance; *now* becauſe *I ceaſe* to pipe, *Ye dance* continually.

MOR.

This *Fable* ſhows, that *All Things* are done *well*, Which *are done* in their own *Seaſon*.

FABLE CLXXXIV.

De quibuſdam *Piſcatoribus*.

PIſcatores *profecti* piſcatum, & defeſſi *piſcando* diu, *præterea* oppreſſi *Fame* & *Mœrore*, quòd *cepiſſent* Nihil, *cùm* decernant *abire*, ecce, *quidam* Piſcis *fugiens* Aliam *inſequentem* Se *ſaltat* in *Naviculam*. Piſcatores *admodum* læti *comprehendunt* Illum, *ac* vendunt *in* Urbe *grandi* Pretio.

Hæc *Fabula* indicat, *quòd* Fortuna *exhibet* Id *frequentiùs*, Quod *Ars* non poteſt *efficere*.

Of certain *Fiſhermen*.

FIſhermen *having gone* to fiſh, *and* tired *with fiſhing* a long while, *beſides* oppreſſed *with Hunger* and *Grief*, becauſe *They had taken* Nothing, *when* They reſolve *to go away*, behold, *a certain* Fiſh *flying* another *purſuing* Him *leaps* into *the Boat*. The Fiſhermen *very* joyful *take* Him, *and* ſell Him *in* the City *at a great* Price.

This *Fable* ſhows, *that* Fortune *offers* That *very frequently*, Which *Art* is not able *to effect*.

FABLE

FABLE CLXXXV.

De Inope & infirmo.

QUidam *Pauper*, cùm *ægrotaret*, vovit *Diis*, quòd, *ſi* liberaretur *ab* eo *Morbo*, immolaret *centum* Boves. *Quod* Dii *volentes* experiri, *facile* reddunt *Sanitatem* Illi. *Igitur* liber *à* Morbo. *cum* non haberet *Boves*, quià *erat* pauper, *collegit* Oſſa *centum* Boûm, & deponens *ſuper* Altare, *inquit*, Ecce *nunc* perſolvo *Votum*, Quod *vovi* Vobis. *Dii* audientes *Hoc* aſſiſtunt *Ei* in *Somniis*, atq; *inquiunt*, pergito *ad* Littus *Maris*; etenim *ibi* reperies *centum* Talenta *Auri* ſemoto *Loco*. Ille *expergefactus*, memor, *Somni*, dum *pergit* ad *Littus*, incidit *in* Latrones, *Quæ* ſpoliant & verberant *Eum*.

MOR.

Hæc *Fabula* indicat, *quod* Mendaces *accipiant* Præmia *Mendaciorum*.

Of the poor *and* infirm *Man*.

A Certain *poor Man*, when *He was ſick*, vowed *to the Gods*, that *if* He ſhould be freed *from* that *Diſeaſe*, He would ſacrifice *a hundred* Oxen. *Which* the Gods *willing* to try, *eaſily* reſtore *Health* to Him. *Therefore* free *from* the Diſeaſe, *when* he had not *the Oxen*, becauſe *he was* poor, *He gathered* the Bones *of a Hundred* Oxen, *and* putting them down *upon* the Altar, *He ſaid*, Behold, *now* I pay *the Vow*, Which *I vowed* to You. *The Gods* hearing *This* ſtand before *him* in *Dreams*, and *ſay*, Go *to* the Shore *of the Sea*; for *there* Thou ſhalt find *a hundred* Talents *of Gold* in a ſecret *Place*. He *having aroſe*, mindful *of the Dream*, whilſt *He goes on* to *the Shore*, falls *among* Thieves, *Who* rob *and* beat *Him*.

MOR.

This *Fable* ſhows, *that* Liars *receive* the Rewards *of Lies*.

FABLE

FABLE CLXXXVI.

De Piſcatoribus.

QUIDAM *Piſcatores* trahebant *Rete* Mari; *Quod* cùm *ſentirent* eſſe *grave*, lætabantur *magnopere*, putantes *fuiſſe* multos *Piſces*; ſed, *ut* traxiſſent *Rete* in *Terram*, cùm *perſpiciunt* paucos *Piſces* quidem, *verò* ingens *Saxum* ineſſe *Reti*, fiunt *triſtes*. Quidam *ex* Illis, *jam* grandis *Ætate*, inquit *prudenter* Sociis, *Eſtote* quietis *Animis*; quippe *Mœſtitia* eſt *Soror* Lætitiæ; *etenim* oportet *Nos* proſpicere *futuras* Caſus, & ut *Quis* ferat illos *leviùs*, perſuadere *Sibi* eſſe eventuros.

MOR.

Hæc Fabula *ſignificat*, quòd *Qui* reminiſcitur *humanæ* Sortis. *afficitur* minimè *in* adverſis.

Of the Fiſhermen.

CERTAIN. *Fiſhermen* drew *their Net* out of the Sea; *Which* when *they perceived* to be *heavy*, They rejoiced *greatly*, thinking *that there were* many *Fiſhes*; but, *as ſoon as* They had dragged *the Net* unto *the Land*, when *They perceive* few *Fiſhes* indeed, *but* a vaſt *Stone* to be *in the Net*, They become *ſad*. A certain One *of* Them, *now* great *by Age*, ſays *prudently* to his Companions, *Be Ye* of quiet *Minds*; for *Sorrow* is *the Siſter* of Gladneſs; *for* it behoveth *Us* to foreſee *future* Miſchances, *and* that *any Man* may bear Them *more lightly*, to perſuade *Himſelf* that They will come to paſs.

MOR.

This Fable *ſignifies*, that *He who* remembereth *human* Lot, *is affected* the leaſt *in* adverſe Things.

FABLE CLXXXVII.

De Catâ *mutatâ* in *Fœminam*.

QUædam *Cata*, capta *Amore* cujuſdam *ſpecioſi* Adoleſcentis, *oravit* Venerem, *ut* mutaret *Eam* in *Fœminam*. Venus *miſerta* Illius *mutavit* Eam in Formam *Fœminæ*; Quam, *cùm* eſſet *valde* formoſa, *Amator* adduxit *Domum*. Sed *cùm* ſederent *ſimul* in *Cubiculo*, Venus *volens* expe-

Of the She-Cat *being changed* into *a Woman*.

A Certain *Cat*, taken *with the Love* of a certain *beautiful* Young Man, *beſought* Venus, *that* She would change *Her* into *a Woman*. Venus *having pitied* Her *changed* Her *into* the Shape *of a Woman*; Whom, *when* She was *very* beautiful, *the Lover* led *Home*. But *when* They ſat *together* in *the Chamber*, Venus *willing* to

experiri, *ſi*, Facie *mutatâ*, mutâſſet & Mores, *conſtituit* Murem *in* Medium; *Quam* cùm *Illa* proſpexit, *oblita* Formæ & Amoris, *perſecuta eſt* Murem, *ut* caperet; *ſuper* quâ *Re* Venus *indignata*, denuo *mutavit* Eam *in* priorem *Formam* Catæ.

MOR.

Fabula *ſignificat*, quòd *Homo*, licet *mutet* Perſonam, *tamen* retinet *eoſdem* Mores.

to try, *if*, the Face *being changed*, She had changed *alſo* her Morals, *placed* a Mouſe *in* the Middle; *Which* when *She* ſaw, *having forgot* her Shape *and* Love, *She purſued* the Mouſe, *that* She might take Her; *upon* which *Thing* Venus *being angry*, again *changed* Her *into the* former *Shape* of a Cat.

MOR.

The Fable *ſignifies*, that *a Man*, altho' *He may change* his Perſon, *yet* retains *the ſame* Manners.

FABLE CLXXXVIII.

De duobus *Inimicis*.

DUO *Quidam* habentes *Inimicitias* inter *Se* navigabant *unâ* in *Navi*. Et *cùm* Alter *non pateretur* Alterum *ſtare* in *eodem* Loco, *Unus* ſedit *in* Puppi, *Alter* in *Prorâ*. *Autem*, Tempeſtate *ortâ*, cùm *Navis* eſſet *in* Periculo, *Qui* ſedebat *in* Prorâ *rogat* Gubernatorem *Navis*, Quæ *Pars* Navis *foret* ſubmerſa *prius*; & *cùm* Gubernator *dixiſſet* Puppim, *Ille* ait, *Mors* nunc *non eſt* adeò *moleſta* Mihi, *ſi* perſpicio meum *Inimicum* mori *priùs*.

MOR.

Hæc *Fabula* redarguit *Inimicitias* Hominum; *cùm* Inimicus *ſæpius* eligit *perdere* Seipſum, *ut* perdat *Inimicum*.

Of the two *Enemies*.

TWO *certain Men* having *Enmities*, between *Themſelves* ſailed *together* in *a Ship*. And *when the* One *would not ſuffer* the Other *to ſtand* in *the ſame* Place, *One* ſat *at* the Head, *the other* at *the Stern*. *But*, a Tempeſt *having aroſe*, when *the Ship* was *in* Danger, *He that* ſat *at* the Prow *aſks* the Governor *of the Ship*, What *Part* of the Ship, *would be* ſunk *firſt*; and *when* the Pilot *had ſaid* the Stern, *He* ſaid, *Death* now *is not* ſo *troubleſome* to Me, *if* I perceive my *Enemy* to die *firſt*.

MOR.

This *Fable* reproves *the Enmities* of Men; *when* one Enemy *very often* chooſes *to deſtroy* Himſelf, *that* He may deſtroy *his Enemy*,

FABLE

FABLE CLXXXIX.

De Cane & Fabro.

QUidam *Faber* habebat *Canem*, Qui, *dum* Ipſe *cudebat* Ferrum, *dormiebat* continuò; *vero* cùm *manducabat* Canis *ſtatim* aſſurgebat, & ſme *Morâ* corrodebat *Quæ* erant *dejecta* ſub *Menſa*, ceu *Oſſa*, & *Alia* hujuſmodi, *Quam* Rem *Faber* animadvertens, *ait* ad *Canem*, Heus, *Miſer*, neſcio *Quid* faciam; *Qui* dum *cudo* Ferrum, *dormis* continuò, & teneris *Segnitie*; rurſus *cum* moveo *Dentes*, ſtatim *ſurgis*, & *applaudis* Mihi *Caudâ*.

MOR.

Fabula *ſignificat*, quòd *Socordes* & *Somnolenti*, Qui *vivunt* ex *Laboribus* aliorum, *ſunt*, coercendi *gravi* Cenſurâ.

Of the Dog *and* the Smith.

A Certain *Smith* had *a Dog*, Which, *whilſt* He *ſtruck* the Iron, *ſlept* continually; *but* when *He ſat*, the Dog *immediately* roſe up, *and* without *Delay* gnawed *thoſe things which* were *thrown down* under *the Table*, as *Bones*, and *other Things* of this Kind. *Which* Thing *the Smith* minding, *He ſays* to *the Dog*, So Ho, *Wretch*, I know not *What* I ſhall do: *Who*, whilſt *I ſtrike* the Iron, *ſleepeſt* continually, *and* art poſſeſſed *with Sloth*; again *when* I move *my Teeth*, preſently *Thou riſeſt*, and *flattereſt* Me *with thy Tail*.

MOR.

The Fable *ſignifies*, that *the Slothful* and *Drowſy*, Who *live* out of *the Labours* of Others, *are* to be reſtrained *with a heavy* Cenſure.

FABLE CXC.

De quidam *Mulâ*.

QUædam *Mula*, effecta *pinguis* nimio *Hordeo*, laſciviebat *nimiâ* Pinguedine, *inquiens* Secum, *Equus* fuit *meus* Pater, *Qui* erat *celerrimus* Curſu, & Ego *ſum* ſimilis *Ei* per *Omnia*. Parum *pòſt* contigit, *quòd* oportuit *Mulam* currere *quantùm* potuit; *ſed* cùm *ceſſavit* Curſu, *inquit*, Heu! *Miſeram* Me, *Quæ*.

Of a certain *Mule*.

A Certain *Mule* being made *fat* with too much *Barley*, wantoned *with too much* Fatneſs, *ſaying* with Herſelf, *A Horſe* was *my* Father *Who* was *ſwifteſt* in the Race, *and* I *am* like *Him* in *all Things*. A little *after* It happened, *that* It behoved *the Mule* to run *as much as* She could; *but* when *She ceaſed* from Running, *She ſaid*, Alas! *wretched* Me, *Who*

Quæ purabam *Me* eſſe *Sobolem* Equi! *At* nunc *memini* Patrem *fuiſſe* Aſinum.

Mor.

Fabula *ſignificat*, quòd *Stulti* non agnoſcunt *Seipſos* in *proſperis*; ſed *in* adverſis *perſæpe* recognoſcunt *ſuos* Errores.

Who thought *Myſelf* to be *the Offſpring* of the Horſe! *But* now *I remember* that my Father *was* an Aſs.

Mor.

The Fable *ſignifies*, that *Fools* do not know *Themſelves* in *proſperous Things*; but *in* adverſe Things *very often* They again know *their* Errors.

FABLE CXCI.

De Medico & Mortuo.

QUidam *Medicus*, Qui *curaverat* Ægrotum, *Qui* paulò *pòſt* moriebatur, *aiebat* Illis, *Qui* efferrebant *Funus*, Si *iſte* Vir *abſtinuiſſet* Vino, & fuiſſet uſus *Clyſteribus*, non fuiſſet *mortuus*. Quidam *ex* His, *Qui* aderant, *ait* Medico *haud* infacetè, *Heus*, Medice, *iſta* Conſilia *fuerunt* dicenda, *cùm* quibant *prodeſſe*, non *nunc*, cum *valent* Nil.

Mor.

Fabula *ſignificat*, quòd *ubi* Conſilium *non prodeſt*, dare *Id* eo *Tempore* eſt *ſanè* deludere *Amicum*.

Of the Phyſician *and* the dead Man.

A Certain *Phyſician*. Who *had looked after* a ſick Man, *Who* a little *after* died, *ſaid* to Them, *Who* bore *the Funeral*, If *that* Man *had abſtained* from Wine, *and* had uſed *Clyſters*, He would not have been *dead*, A certain One *of* Theſe *Who* were preſent, *ſays* to the Phyſician *not* unwittily, *So Ho*, Phyſician, *thoſe* Counſels *were* to be told, *when* They were able *to profit*, not *now*, when *They avail* Nothing.

Mor.

The Fable *ſignifies*, that *when* Counſel *does not profit*, to give *It* at that *Time* is *truly* to play upon *a Friend*.

FABLE CXCII.

De Cane & Lupo.

CUM *Canis* dormiret *ante* Aulam, *Lupus* superveniens *ſtatim* cepit *Eum*, & *cùm* vellet *occidere* Eum, *Canis* orabat, *ne occideret* Eum, *inquiens*, Heus, *mi* Lupe, *nunc* noli *occidere* Me; *nam*, ut *vides*, ſum *tenuis*, gracilis, & macilentus; ſed meus *Herus* eſt facturus *Nuptias*, ubi, ſi *expectabis* parum, *Ego* manducans *opiparè*, atq; *factus* pinguior, *ēro* utilior *Tibi*. Lupus *habens* Fidem *his* Verbis *dimiſit* Canem. *Poſt* paucos *Dies* Lupus *accedens*, cùm *reperit* Canem *dormientem* Domi, *ſtans* ante *Aulam*, rogat *Canem*, ut *præſtaret* Promiſſa *Sibi*. Canis *inquit*, Heus, *Lupe*, ſi *cepiſſes* Me *ante* Aulam, *non expectaveris* Nuptias *fruſtrà*.

MOR.

Hæc *Fabula* indicat, quòd *Sapiens*, cùm *ſemel* vitaverit *Periculum*, continuò *cavet* in *futuro*.

Of the Dog *and* the Wolf.

WHEN *the Dog* ſlept *before* the Hall, *the Wolf* coming upon Him, *preſently* took Him; and *when* He was willing *to ſlay* Him, *the Dog* beſought Him, *that he would not kill* Him, *ſaying*, So Ho, *my* Wolf, *now* be unwilling *to kill* Me; *for*, as *you ſee* I am *thin*, lean *and* ſlender; *but* my *Maſter* is about to make *a Wedding*, when, if *you will wait* a little, *I* eating *daintily*, and *being become* fatter, *ſhall be* more advantageous *to Thee*. The Wolf *having* Faith *in theſe* Words *diſmiſſed* the Dog. *After* a few *Days* the Wolf *coming*, when *He found* the Dog *ſleeping* at Home, *ſtanding* before *the Hall*, aſks *the Dog*, that *He would perform* his Promiſes *to Him*. The Dog *ſays*, Hark ye, *Wolf*, if *Thou hadſt taken* Me *before* the Hall, *Thou wouldſt not have expected* the Wedding *in vain*.

MOR.

This *Fable* ſhows, that *a wiſe Man*, when *once* He hath avoided *a Danger*, continually *takes Care* for *the future*.

FABLE CXCIII.

De Cane & Gallo.

CAnis & Gallus Socii faciebant *Iter*; autem *Veſperi* ſuperveniente, *Gallus* dormiebat *inter* Ramos *Arboris*; at *Canis* ad *Radicem*. Cùm *Gallus*, ut *aſſolet*,

Of the Dog *and* the Cock.

A Dog *and* a Cock *Companions* made *a Journey*; but *Evening* coming on, *the Cock* ſlept *among* the Branches *of a Tree*; but *the Dog* at *the Root*. When *the Cock*, as *He*

aſſolet, cantabat *Noctu*, Vulpes *audivit* Eum, *accurrit*, & *ſtans* inferiùs *rogabat*, ut *deſcenderet* ad *Se*, quòd *cuperet* complecti *Animal* adeò *commendabile* Cantu; *autem*, cùm *Is* dixiſſet, *ut* priùs *excitaret* Janitorem *dormientem* ad *Radicem*, ut *deſcenderet*, cùm *Ille* aperuiſſet; *Illo* quærente, *ut* vocaret *Ipſum*, Canis *proſiliens* dilaceravit *Vulpem*.

MOR.

Fabula *ſignificat*, prudentes *Homines* mittere *Inimicos* potentiores *quàm* Se, *ad* fortiores *Aſtu*.

He is wont, crowed *in the Night*, a Fox *heard* Him, *runs* to *him*, and *ſtanding* below *aſked*, that *He would come down* to *Him*, becauſe *He deſired* to embrace *an Animal* ſo *commendable* for Song; *but*, when *He* had ſaid, *that* firſt *He ſhould wake* the Porter *ſleeping* at *the Root*, that *He might come down* when *He* had opened; *He* aſked, *that He* would call *Him*, the Dog *leaping out* tore *the Fox*.

MOR.

The Fable *ſignifies*, that prudent *Men* ſend *Enemies* more powerful *than* Themſelves, *to* the more brave *by Craft*.

FABLE CXCIV

De Ranis.

DUÆ *Ranæ* paſcebantur *in* Palude; *autem* Æſtate *Palude* ſiccatâ *quærebant* aliam; *cæterùm* invenerunt *profundum* Puteum; *Quo* viſo, *Altera* dixit *Alteri*, Heus *Tu*, deſcendamus *in* hunc *Puteum*; Illa *reſpondens* ait, *Si* Aqua *aruerit* hìc, *quomodo* aſcendemus?

MOR.

Fabula *declarat*, quòd *nullæ* Res *ſunt* agendæ *inconſideratè*.

Of the Frogs.

TWO *Frogs* were fed *in* a Marſh; *but* in Summer *the Marſh* being dried up, *They ſought* another; *but* They found *a deep* Well; *Which* being ſeen, *One* ſaid *to the Other*, So ho *You*, let us deſcend *into* this *Well*; the Other *anſwering* ſays, *If* the Water *ſhould dry up* here, *how* ſhall we get up?

MOR.

The Fable *declares*, that *no* Things *are* to be done *inconſiderately*.

FABLE CXCV.

De Leone & Urſo.

LEO & Urſus, *quum* cepiſſent *magnum* Hinnulum, *pugnabant* de *Eo*, & *vulnerati* graviter *à* ſeipſis *jacebant* defatigati. *Vulpes*, videns *Eos* proſtratos, & Hinnulum *jacentem* in *Medio*, rapuit *Hunc*, & *fugiebat*. Illi *videbant*, ſed *quia* non potuerant *ſurgere*, dicebant, *Heu!* miſeros *Nos*, quia *laboravimus* Vulpi,

MOR.

Fabula *ſignificat*, quòd *dum* Alii *laborant*, Alii *potiuntur* Prædâ.

Of the Lion *and* the Bear.

THE Lion *and* the Bear, *when* They had taken *a great* Fawn, *fought* about *Him*, and *wounded* grievouſly *by* one another *they lay down* tired. *A Fox*, ſeeing *Them* laid down, *and* the Fawn *lying* in *the Middle*, ſnatched *Him*, and *ran away*. They *ſaw Him*, but *becauſe* They could not *riſe*, They ſaid, *Alas!* wretched *Us*, becauſe *We have laboured* for the Fox.

MOR.

The Fable *ſignifies*, that *whilſt* Some *labour*, Others *enjoy* the Prey.

FABLE CXCVI.

De CASSITA.

CAſſita, *capta* Laqueo, *dicebat plorans*, Heu! Mihi *miſeræ* & *infelici*, non ſurripui *Aurum* neque *Argentum* cujuſquam; *autem* Granum *Tritici* fuit *Cauſa* meæ *Mortis*.

MOR.

Fabula *tendit* in *Eos*, Qui *ſubeunt* magnum *Periculum* ob *inutile* Lucrum.

Of the LARK.

THE Lark, *taken* in a Snare, *ſaid lamenting!* Alas! to Me *miſerable* and *unhappy*, I have not taken away *the Gold* nor *the Silver* of any One; *but* a Grain *of Wheat* has been *the Cauſe* of my *Death*.

MOR.

The Fable *tends* to *Them* Who *undergo* great *Danger* for *unprofitable* Gain.

FABLE

FABLE CXCVII.

De Leone *confecto* Senio.

CUM *Leo* ſenuiſſet, *nec* poſſet *quærere* Victum, *machinabatur* Viam, *quâ* Alimenta *haud deeſſent* Sibi. *Igitur* ingreſſus *Speluncam*, jacens, *ſimulabat* Se *vehementer* ægrotare. *Animalia*, putantia *Se* verè *ægrotare*, accedebant *ad* Eum *Gratiâ* viſitandi; *Quæ* Leo *capiens* manducabat *ſingulatim*. Cùm *jam* occidiſſet *multa* Animalia, *Vulpes*, Arte *Leonis* cognitâ, *accedens* ad *Aditum* Speluncæ, *ſtans* exterius, *rogat* Leonem *quomodo* valeret. *Leo* reſpondens *blandè* Ei *ait*, Filia *Vulpes*, cur *non ingrederis* intrò *ad* Me? *Vulpes* ait *non* illepidè, *Quoniam*, mi *Here*, cerno *equidem* perplura *Veſtigia* Animalium *ingredientium*, ſed *nulla* Veſtigia *Eorum* egredientium.

MOR.

Fabula *ſignificat*, quòd *prudens* Homo, *Qui* providet *imminentia* Pericula, *facilè* devitât *Illa*.

Of the Lion *worn out* with age.

WHen *the Lion* was grown old, *nor* could *get* his Living, *He contrived* a way, *how* Proviſions *ſhould not be wanting* to Him. *Therefore* having entered *the Den*, lying down, *He feigned* Himſelf *vehemently* to be ſick. *The living Creatures*, thinking *Him* verily *to be ſick*, went to Him *for the Sake* of viſiting Him; *Whom* the Lion *taking* eat up *ſingly*. When *now* He had killed *many* Animals, *The Fox*, the Art *of the Lion* being known, *coming* to *the Entrance* of the Cave; *ſtanding* without, *aſks* the Lion *how* He did. *The Lion* anſwering *fairly* to Him *ſaid*, Daughter *Fox*, why *doſt Thou not enter* in *to* Me? *The Fox* ſaid *not* unwittily, *Becauſe*, my *Maſter*, I perceive *indeed* very many *Footſteps* of Animals *entering in*, but *no* Footſteps *of Them* coming ont.

MOR.

The Fable *ſignifies*, that *a prudent* Man, *Who* foreſees *imminent* Dangers, *eaſily* avoids *Them*.

FABLE CXCVIII.

De Leone & Tauro.

LEO *ſequens* ingentem *Taurum* per *Inſidias*, cum *acceſſit* propè, *vocavit* Eum *ad* Cœnam, *inquiens*, Amice, *occidi* Ovem, *cœnabis* Mecum *hodie*, ſi *placet* Tibi. *Poſtquam* diſcubuiſſent, *Taurus* conſpiciens *plures* Lebetes, & Obeliſcos *paratos*, & *adeſſe* nullam *Ovem* Illi, *voluit* decedere; *Quem* Leo *perſpiciens* jam *abeuntem*, rogavit *cur* abiret. *Taurus* reſpondit, *Equidem* non abeo *de* Nihilo, *cùm* videam *Inſtrumenta* parata *non* ad *coquendum* Ovem, *ſed* Taurum.

Of the Lion *and* the Bull.

A LION *following* a great *Bull* by *Treachery*, when *He came* near, *invited* Him *to* Supper, *ſaying*, Friend, *I have killed* a Sheep, *You will ſup* with Me *to Day*, if *it pleaſes* You. *As ſoon as* They had ſat down, *the Bull* ſeeing *many* Cauldrons, *and* Spits *ready*, and *that there was* no *Sheep* for Him, *was willing* to depart; *Whom* the Lion *perceiving* now *going away*, aſked Him, *why* He would go. *The Bull* anſwered, *Truly* I do not go away *for* Nothing, *When* I ſee *Inſtruments* prepared *not* to *dreſs* a Sheep, *but* a Bull.

MOR.

Fabula *ſignificat*, quòd *Artes* improborum *non latent* prudentes.

MOR.

The Fable *ſignifies*, that *the Arts* of the Wicked *do not lie hid from* the prudent.

FABLE CXCIX.

De Ægroto & Medico.

ÆGER, *rogatus* à *Medico* de *ſuâ* Salute, *reſpondit*, Se *ſudâſſe* violenter; *Medicus* ait, *Id* fuiſſe *bonum*; rogatus *ab* eodem *Medico* ſecundò *quomodo* inveniebat *Se*, Ægrotus *inquit*, Se *fuiſſe* comprênſum *vehe-*

Of the Sick Man *and* the Phyſician.

THE Sick Man *being aſked* by *the Phyſician* about *his* Health, *anſwered*, That He *had ſweated* violently; *the Phyſician* ſays, *that That* was *good*; aſked *by* the ſame *Phyſician* a ſecond time, *how* He found *Himſelf*, the ſick Man *ſaid*, that *He was* ſeized *with a vehe-*

ment-

hementi Frigore: *Medicus* quoque *ait*, Id *fore* ad *Salutem*. Interrogatus *tertiò* ab *eodem*, quomodo *reperiebat* Se; *Ægrotus inquit*, Se *non potuisse* digerere *sine* magnâ *Difficultate*. Medicus *ait* rursus *Id* fuisse *optimum* ad *Salutem*; deinde, *cùm* Quidam *Domesticorum* interrogaret *Ægrotum*, quomodo *valeret*, ait *Ille*, ut *Medicus* ait, *sunt* Mihi *multa* & *optima* Signa *ad* Salutem, *tamen* disperco *illis* Signis.

MOR.

Fabula indicat, *Assentatores* esse culpandos.

ment Coldness: *The Physician* also *says*, that That *was* for *his Health*. Asked *a third time* by *the same*, how *He found* Himself, *the sick Man said*, that He *was not able* to digest *without* great *Difficulty*. The Physician *says* again, *that That* was *the best* for *his Health*; afterwards, *when* some One *of his Domesticks* asked *the sick Man*, how *He did*, says *He*, as *the Physician* says, *there are* to Me *many* and *the best* Signs *for* Health, *yet* I perish *by those* Signs.

MOR.

The Fable shows, *that Flatterers* are to be blamed.

FABLE CC.

De quodam LIGNATORE.

DUM quidam *Lignator* scindebat *Lignum juxta* Flumen, *dicatum* Deo *Mercurio*, Securis *Casu* decidit *in* Flumen. *Igitur* affectus *Multo* Mœrore, *considebat* gemens *juxta* Ripam *Fluminis*. Mercurius, *motus* Misericordiâ, apparuit *Lignatori*, & *rogavit* Causam *sui* Fletûs; *Quam* simul *ac* didicit, *afferens* auream *Securim* rogavit, *utrùm* esset *Illa*

Of a certain WOOD-CUTTER.

WHILE a certain *Wood-Cutter* cleaved *Wood near* a River, *dedicated* to the God *Mercury*, his Ax *by Chance* fell *into* the River. *Therefore* affected *with much* Grief, *He sat down* sighing *near* the Bank *of the River*. Mercury, *moved* with Pity, appeared *to the Wood-Cutter*, and *asked* the Cause *of his* Weeping; *Which* as soon *as* He learnt, *bringing to him* a golden *Ax*, He asked, *Whether* It was *That*,

Illa, Quam *perdiderat*. At *Pauper* negavit *esse* suam. *Secundò* Mercurius *detulit* alteram, *argenteam*; Quam, *cùm* Pauper *negaret* quoque *esse* suam, *postremò* Mercurius *detulit* ligneam; *cùm* Pauper *assentiret*, Illam *esse* suam, *Mercurius*, cognoscens *Illum* esse *Hominem* verum & justum, *dedit* Omnes *Sibi* Dono. *Igitur* Lignarius, *accedens* ad *Socios*, declarat *Quid* acciderat *Sibi*. Unus *è* Sociis *volens* experiri *Id*, cùm *accessisset* ad *Flumen*, dejecit *Securim* in *Aquam*; deinde *consedit* flens *in* Ripâ; *Causam* Cujus *Fletûs* cùm *Mercurius* audivisset, *asserens* auream *Securim*, rogavit, *Illano* esset, *Quam* perdiderat: *Quam*, cùm *assereret* esse *suam*, Mercurius, *ejus* Impudentiâ *cognitâ*, nec *tradidit* Ei *auream*, nec *suam*.

That, Which *he had lost*. But *the poor Man* denied *that it was* his. *A second Time* Mercury *brought* another, *a silver One*; Which, *when* the poor Man *denied* also *to be* his, *at last* Mercury *reached* the wooden One; *when* the Poor Man *agreed*, that That *was* his, *Mercury*, knowing *Him* to be *a Man* true *and* just, *gave* Them All *to him* for a Gift. *Therefore* the Wood-Cutter, *coming* to *his Companions*, declares *What* had happened *to Him*. One *of* his Companions *willing* to try *It*, when *He came* to *the River*, threw *his Ax* into *the Water*, then *He sat* weeping *on* the Bank; *the Cause* of Whose *Weeping* when *Mercury* had heard, *bringing* a golden *Ax*, He asked, *Whether That* was It, *Which* He had lost: *Which*, when *He asserted* to be *his own*, Mercury, *his* Impudence *being known*, neither *delivered* to Him *the golden One*, nor *his own*.

MOR.

Fabula *significat*, quòd *quantò* Deus *est* propitior *Probis*, existit *infestior* Improbis.

MOR.

The Fable *signifies*, that *by how much* God *is* more propitious *to the Honest*, He is *the more infestuous* to the Wicked.

15 OC 61

FABLE

FABLE CCI.

De Medico, *Qui* curabat *insanos.*

PLures *colloquebantur* de *superfluâ* Curâ *Eorum, Qui* alunt *Canes* ad *Aucupium.* Quidam *ex* Iis *inquit,* Stultus *Mediolani* risit *Hos* rectè. *Cùm* Fabula *poscèretur,* inquit, *Fuit* Medicus, *Civis* Mediolani, *Qui* suscipiebat *sanare* insanos, *delatos* ad *Se* intra *certum* Tempus: *autem* Curatio *erat* hujus *Modi;* habebat *Domi* Aream, & in *eâ* Lacunam *fœtidæ* Aquæ, *in* Quâ *ligavit* Eos *nudos* ad *Palum,* Alios *usq;* ad *Genua,* Alios *usque* ad *Ventrem* Nonnullos *profundiùs,* secundum *Gradum* Insaniæ; *ac* tamdiu *macerabat* Eos *Aquâ,* quoad *viderentur* sani *Mente.* Quidam *est allutus* inter *Cæteros,* Quem *posuit* in *Aquam* usque *ad* Femur, *Qui* cæpit *resipiscere* post *quindecim* Dies, & rogare *suum* Medicum, *ut* reduceretur *ex* Aquâ; *Ille* exemit *Hominem* à *Cruciatu,* tamen *eâ* Conditione, *ne egrederétur* Aream. Cùm *paruisset* aliquot *Diebus,* permisit, *ut* perambularet *totam* Domum; *at* ut *non egrederetur* exteriorem *Januam;* (Sociis, Qui *erant* multi, *relictis* in *Aquâ;*)

Of the Physician, *Who* cured *the Mad.*

MANY *talked* of *the superfluous* Care *of Them, Who* feed *Dogs* for *Fowling.* A certain Man *of* Them *says,* The Fool *of Mediolanum* laughed at *These* rightly. *When* the Story *was demanded,* He said, *There was* a Physician, *a Citizen* of Mediolanum, *Who* undertook *to cure* the Mad, *brought* to *Him* within *a certain* Time: *but* the Cure *was* of this *Manner;* He had *at Home* a Court, *and* in *it* a Pond *of stinking* Water, *in* Which *He bound* Them *naked* to *a Stake,* Some *up* to *the Knees,* Others *up* to *the Belly,* some *more deeply,* according to *the Degree* of Madness; *and* so long *He starved* Them *in the Water,* till *They seemed* sound *in Mind.* A certain Man *was brought* among *the Rest,* Whom *He put* into *the Water* up *to* the Thigh; *Who* began *to repent* after *fifteen* Days, *and* to ask *his* Physician, *that* He might be brought *out of* the Water; *He* took out *the Man* from *the Torment,* yet *on that* Condition *that He should not go out of* the Court. When *He had obeyed* some *Days,* He permitted, *that* He might walk over *the whole* House; *but* that *he should not go out of* the outward *Gate;* (his Companions, Who *were* many, *being left* in *the*

Aquâ ;) paruit *Mandatis* Medici *diligenter ;* verò *ſtans* ſuper *Limen* quodam *Tempore ;* (nam *non audebat* egredi,) *vidit* Juvenem *venientem* in *Equo* cum *duobus* Canibus, & Accipitre ; *motus* Novitate *Rei ;* (etenim *non tenebat* Memoriâ *Quæ* viderat ante *inſaniam ;)* cùm *Juvenis* acceſſiſſet, *Ille* inquit, *Heus*, Tu, *oro*, reſponde *Mihi* paucis : *Quid eſt* Hoc, *Quo* veheris ? *Inquit*, eſt *Equus*, Tum *deinceps*, Quid *vocatur* Hoc, *Quod* geſtas *Manu*, & *in* quâ *Re* uteris ? *Ille* reſpondit, *eſt* Accipiter, & aptus *Captui* Perdicum. *Tum* Inſanus *petit*, & *Hi*, Qui *comitantur* Te, *Qui* ſunt, & Quid *proſunt* Tibi ? *Ait*, Sunt *Canes*, & *apti* Aucupio, *ad* inveſtigandum *Aves*. Autem *hæ* Aves, *Cauſâ* capiendi *Quas* paras *tot* Res, cujus *Pretii* ſunt, ſi *conſeras* Capturam *totius* Anni *in* unum ? *Cùm* reſpondiſſet *parvum*, neſcio *quid*, & *quòd* non excederet *ſex* aureos, *Inſanus* rogat, *Quænam* ſit *Impenſa* Equi, *Canum*, & *Accipitris ?* affirmavit *Impenſam* Eorum *eſſe* quotannis *quinquaginta* Aureos.

the Water ;) He obeyed *the Commands* of the Phyſician *diligently ;* but *ſtanding* upon *the Threſhold* on a certain *Time ;* (for *He did not dare* to go out,) *He ſaw* a Young Man *coming* on *a Horſe* with *two* Dogs, *and* a Hawk ; *moved* with the Novelty *of the Thing ;* (for *He did not retain* in Memory *the Things Which* He had ſeen before *his Madneſs ;)* when *the Young Man* came near, *He* ſaid, *So ho*, You, *I pray*, anſwer *Me* in a few Things : *What is* This, *on Which* Thou art carried ? *Says He*, It is *a Horſe*, Then *afterwards*, What *is called* This, *Which* thou beareſt *on thine Hand*, and *in* what *Thing* doſt Thou uſe it ? *He* anſwered, *it is* a Hawk, *and* fit *for the catching* of Partridges. *Then* the Madman *aſks*, and *Theſe*, That *accompany* Thee, *What* are they, *and* What *do they profit* to Thee ? *He ſays*, They are *Dogs*, and *fit* for Fowling, *to* trace *the Birds*. But *theſe* Birds, *for the Sake* of catching *Which* You prepare *ſo many* Things, of what *Price* are They, if *You put together* the Catching *of a whole* Year *into* one ? *When* He had anſwered *a little*, I know not *what*, and *that* it could not exceed *ſix* Guineas, *the Madman* aſks, *What* may be *the Expence* of the Horſe, *of the Dogs*, and *of the Hawk ?* He affirmed *the Expence* of Them *to be* yearly *fifty* Guineas.

Tum *Then*

Tum admiratus *Stultitiam* Juvenis, *inquit*, *oro*, *abi* hinc *ocyùs*, antequam, *Medicus* redeat *Domum*; nam *ſi* Hic *compererit* Te, *conjiciet* Te *in* ſuam *Lacunam*, velut *inſaniſſimum* Omnium, & collocabit *Te* in *Aquâ* uſque *ad* Mentum.

Then having admired *the Folly* of the Young Man, *ſays he*, I pray, *go* hence *quickly*, before that *the Phyſician* return *Home*; for *if* He *ſhould find* Thee, *He will throw* Thee *into* his *Pond*, as *the moſt mad* of all Men, *and* He will place *Thee* in *the Water* up *to* the Chin.

MOR.

Hæc *Fæbula* oſtendit, *multas* Inſanias *eſſe* quotidie *inobſervatas*.

MOR.

This *Fable* ſhows, *many* Madneſſes *to be* daily *unobſerved*.

FABLE CCII.

De obſtinatâ *Muliere*. *Quæ* vocavit *Virum* pediculoſum.

Of the obſtinate *Woman*, *Who* called *her huſband* louſy.

QUædam *Mulier*, ſupra *Modum* contraria *Viro*, ita *ut* vellet *eſſe* ſuperior, *ſemel* in *gravi* Altercatione *cum* Eo *vocavit* Eum *pediculoſum*. Ille, *ut* retractaret *Illud* Verbum, *contundebat* Uxorem, *cædens* Illam *Pugnis* & *Calcibus*. Quò *magis* cædebatur, *eò* plùs *vocavit* Illum *pediculoſum*. Vir *tandem* laſſus *verberando* Illam, *ut* ſuperaret *Pertinaciam* Uxoris, *dimiſit in* Flumen *per* Funem *dicens*, Se *ſuffocaturum* Eam, *ſi* non abſtineret *talibus* Verbis. *Illa* perſtabat *nihilò* minùs *continuare*

A Certain *Woman*, above *meaſure* contrary *to her Huſband*, ſo *that* ſhe would *be* uppermoſt, *once* in *a heavy* Quarrel *with* Him *called* Him *louſy*. He, *that* She might retract *that* Word, *bruiſed* his wife, *beating* Her *with his Fiſts* and *Heels*. By how much *the more* ſhe was beaten, *by ſo much* the more *ſhe called* Him *louſy*. The Man *at length* tired *with beating* Her, *that* He might overcome *the Obſtinacy* of his Wife, *let her down into* a River *by* a Rope, *ſaying*, that He *would ſuffocate* Her, *if* She would not abſtain *from ſuch* Words. *She* perſiſted *in nothing* the leſs *to continue*

nuare illud *Verbum*, quamvis *fixa* uſque *ad* Mentum *in* Aquâ. *Tum* Vir *demerſit* Eam *in* Flumen, *ita* ut *non poſſet* loqui *ampliùs*, tentans *ſi* poſſet *avertere* Eam *à* Pertinaciâ *Timore* Mortis. *At* Illa, *Facultate* loquendi *ademptâ*, exprimebat *Digitis*, Quod *nequibat* Ore: *Nam*, Manibus *erectis* ſupra *Caput*, Unguibus *utriuſque* Pollicis *conjunctis*, dedit *quod* Opprobrium *potuit* Viro, *illo* Geſtu.

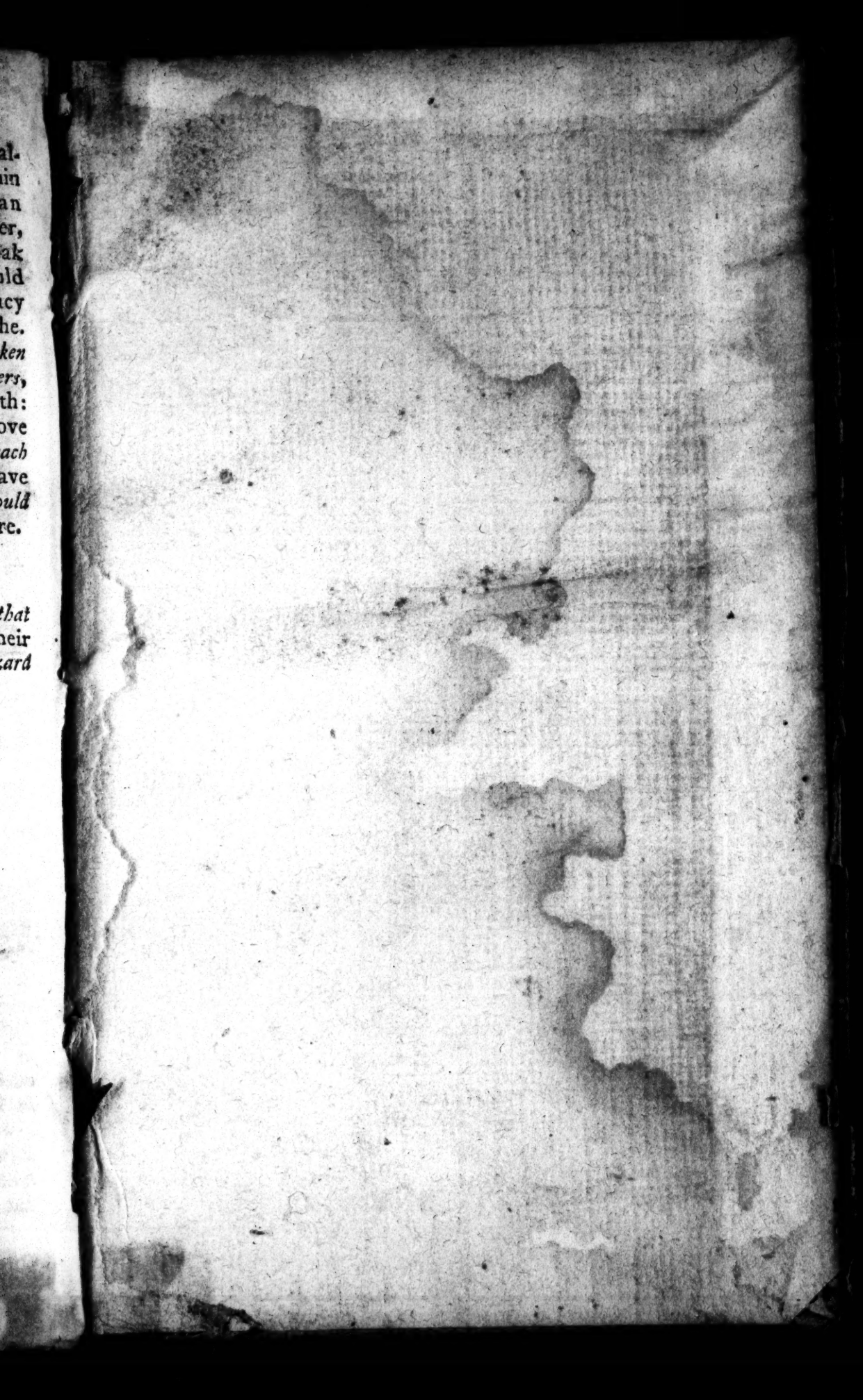
nue that *Word*, altho' *fixed* up *to* the Chin *in* the Water. *Then* the Man *plunged* Her *into* the River, *ſo* that *She could* ſpeak *more*, trying *if* He could *avert* Her *from her* Obſtinacy *by the Fear* of Death. *But* She, *the Faculty* of ſpeaking *being taken away*, expreſſed *with her Fingers*, What *She could not* with her Mouth: *For*, her Hands *being raiſed* above *her Head*, the Nails *of each* Thumb *being joined*, She gave *what* Reproach *She could* to her Huſband, *by that* Geſture.

MOR.

Hæc *Fabula* indicat, *quòd* Quidam *retinebunt* ſuam *Pertinaciam* etiam *Periculo* Mortis.

MOR.

This *Fable* ſhows, *that* Some *will retain* their *Obſtinacy* even *at the Hazard* of Death.

15 OC 61

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